

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, September 16, 1943

NEW SERVICES—VOLUME 45—NO. 33

"MAGNIFY THE CHURCH PROGRAM"



J. A. BARNHILL

At the editor's request, I am giving you a brief account of our "Magnify the Church Program." It really went over big with very gratifying results. Thousands of churches could profit by a similar program and my hope is that many will be inspired to try.

We are giving herewith an outline of the "Magnify the Church" program, as conducted in the Main Street Baptist Church. The program, as

conceived by the pastor was briefly outlined at a business meeting of the church, which program was authorized by a motion of the church. First, it provided for a steering committee of five members, which was to work out the details in connection with the pastor, and do whatever was necessary to promote the program. The first duty of the committee was to check the church roll, with four groups of people in mind. 1. A group that would use their telephones in the interest of the program. 2. A group that would write post cards in the interest of the program. 3. A group that would do some visiting in the interest of the program. 4. That larger group who did not attend the services of the church regularly, or who did not attend at all.

The purpose of this program is two-fold: to enlist a large number of workers and to interest those not attending the services in having a part in the worship services of the church. The workers selected, served in the following manner: The first week was designated as a week of prayer, in which the members were called upon to pray in their daily devotions for the success of the program, and the mid-week prayer hour was given over to this subject. The second week the steering committee divided equally the names of the group to be enlisted and mailed these groups to

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GLORIOUS GOOD NEWS

J. E. Dillard

Hallelujah! The Southern Baptist Hospital and the Baptist Bible Institute are both out of debt. This is the first time either of these great institutions has been out of debt since they started.

This makes four of our seven Southwide causes to get out of debt this year! The Foreign Mission Board got out March 12; the Home Mission Board on May 12; the Southern Baptist Hospital the 14th of August; and the Bible Institute August 24.

We now have only three other debt obligations to meet by December 31 in order to reach our goal. The Southwestern Seminary owes \$24,103.81; the Southern Seminary owes \$44,848.35; the Convention note (old Education Board and other debts) is \$220,578.81. Total Southwide debt September 1, \$289,530.97.

We hope to see the Southwestern Seminary out by the first of October; the Southern Seminary out by the first of November; and the Convention note paid on December 31.

Surely all Southern Baptists ought to rejoice in this remarkable debt-paying record and ought to help finance.

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Dr. Truett Preached Though He Was Not At Ridgecrest

R. C. Campbell

No, Dr. George W. Truett was not at Ridgecrest this summer. His very absence was a powerful message. For years his vital, virile personality and messages have brought throngs of people to the great Baptist Assembly at Ridgecrest. Multitudes from America have been inspired and blessed.

This time a rheumatic condition kept him away. The people were there. They were there from far and near. Dr. Truett's absence gave us an opportunity to give him and his ministry a new appraisal. His very absence echoed a message eloquently sublime. Those of us who were there had opportunity to study him and his miraculous ministry anew.

We thought of how throngs of upturned faces drink, with rapturous delight, every uttered word of this matchless preacher. His intellectual acumen, matchless voice resonant in cadence, physical attractiveness, scintillating personality, unsurpassed oratorical ability were qualities we all reviewed. Yet, we knew that his unquestioned earnestness, deep spiritual insight, the consciousness of his deathless destiny and his utter sobriety of purposefulness make him powerful.

We remembered the awed reverence instinctively falling over a congregation when he arises to speak. We could hear his voice, clear, resonant,

plaintive, appealing, solicitous with perfect articulation, arresting pronunciation and commanding enunciation. We saw his face, fine, distinctive as it reveals the marks of celebrity, grave seriousness and glowing with compassion and deep, soulful concern for one and all.

We attempted to analyze his sermons. Measured from any angle, they are pronounced great. They show skill and the flawless art of a brilliant homilist. We found them Biblical in content, enforced by the most striking, pungent, clinching illustrations, made unanswerable by true logic and irrefutable reasoning, with almost irresistible spiritual impact. They are, upon the closest analysis, illuminating as the summer sun and warmer. They glow with fascination, throb with power and probe to the depths. Their striking clarity and amazing simplicity make them profound.

We found that his literary reference and gleanings from philosophic, scientific, historic and poetic fields were rich, apt and markedly effective. His English is choice, flawless, classic; his vocabulary seemingly limitless. Many of his sentences are epigrammatic and rhetorical.

As we compared other preachers to him, we found that where one was strong in homiletical ability, another in analytical ingenuity, another in doctrinal pronouncement, another in evangelistic appeal, another in eloquence of speech, another in scriptural insight and still another in this or that fine quality, he combines all these and others in an outstanding manner, but with the spiritual predominance always.

We came to see that while some ministers are microscopic in their preaching and others are telescopic, Dr. Truett is both telescopic and microscopic.

We further concluded that while his messages fascinate and please, they go much further: they pull and tug at the heart-strings of all who hear him. They prod the disobedient, chasten the indifferent and probe the consciences of the unsaved.

Further analysis showed us that his words have the clarion ring of unquestioned genuineness. He does not skim the surface; he subsoils. The emotions are aroused, the will is stirred to decisive action. His messages sob with pathos, burn with compassion, pierce with logic, heal with the oil of consolation as they kindle new hope and give added assurance.

We reached the unanimous conclusion that he does not deal with trivialities, but with emensities; not with uncertainties, but with eternal realities; not with faltering fears, but with fidelity and faith; not with a

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CHINA AND HER PEOPLE

EDUCATIONAL REFORM

By T. W. Ayers
Retired Missionary

After the fall of the Manchu dynasty and the declaration that China was no longer a monarchy but a republic, the national leaders, Sen Yat Sen, Tang Shao Yi and Yuan Hung, all of whom had studied abroad, realized that the power of a



DR. T. W. AYERS

people's government depends upon the ability of the people to know with some degree of understanding what is necessary to make a republic after the pattern of the United States of America. How to get this understanding intelligently to the four hundred and fifty million was the colossal problem which confronted them. They saw that only by the printed page could the teen-

ing millions be reached; but here they were confronted with the discouraging fact that they had four hundred and fifty million people, only five per cent of whom read and understand the language which was being used. The language had been so changed from the simple wood picture of the character that it required many years of hard study to be able to understand it.

The spoken language of China is one of the simplest languages used by any people. It is without declensions or conjugations, and practically without grammar. Originally this language was expressed in writing by characters which were pictures of words. But this simple language many years ago was changed by the sages to what is known as wen-li, where the character is no longer a simple word picture, but had become attached in thought to some idea expressed by some sage, and where one character instead of being the picture of one word, it stands for a number of words. So to understand these characters as defined by the sages it is necessary to study and read so extensively as to remember

(Continued on Page Sixteen)

Sparks & Splinters

R. A. Eddleman has resigned at Hardy and has accepted the pastorate at Bentonla.

Pastor C. O. Stegall did the preaching at the recent revival at Glading church, Amite county. The pastor's daughter, Geneva, led the singing. There were eight additions.

Anti-Saloon League Superintendent N. S. Jackson reports that two Mississippi counties have launched movements to outlaw beer and wine.

Louisville: A course in Bible has been added to the Louisville high school curriculum for the coming session. This new course was made possible by the membership of the First Baptist Church and through the work of its pastor, Rev. W. L. Day. Rev. Dr. John F. Carter, past president of Clarke College, is the instructor. The course, an elective, is offered to junior and senior high students.

The gift of securities of a par value of \$100,000 to William Jewell College by Mr. and Mrs. E. S. Pillsbury of St. Louis, Mo., was announced last week by Maurice H. Winger, chairman of the Board of Trustees of the college. —Word and Way. (Editor's note: Some Mississippi Baptist or Baptists should read the above and do their best.)

First church, Tucson, Ariz., must hold the record for mission work. It operates 13 mission stations in addition to conducting services in the city jail and federal prison. On a recent Sunday there were 70 professions of faith during the many services. R. S. Beal is pastor. If we had 2,000 New Testament churches like that, strategically located, we would soon solve the home mission problem in the South.—Alabama Baptist. (Editor's note: This is a Missionary Baptist Church.)

Paul Freeman, missionary to Argentina, now in the States on his sabbatical leave, is living at Blue Mountain.

Red Creek Union: We just closed a wonderful few days' meeting with Evangelist B. S. Hilbun doing the preaching and S. E. Nix acting pastor and leading the singing. The church was greatly revived and eight came for baptism. Twelve signed a pledge to tithe.—E. E. Flurry.

The world wept with Harry Lauder when his only boy died upon the field of honor (in the first World War) and left him childless. The Sunday after the announcement of the tragedy I happened to be preaching in the City Temple, London, and Mr. and Mrs. Lauder were in the congregation. After the service they came into the vestry to see me. My heart went out to them both, but the courage of their bearing conquered such sympathetic words as I felt like saying. Words of admiration rose to my lips instead. "Harry, we are all proud of the wonderful way you have borne this blow." The answer came quickly, "When a man has been hit as I have been, there are only three ways open to him—drink, despair, or God; and I am looking to God for the consolation and courage I now need."—Dr. George Adam, London.

Mrs. J. M. Frasier, James, Mississippi, expresses thanks for the song books received from J. W. Steen, Florence, Mississippi, in answer to their pleas.

Rev. G. E. Wells, who has been serving as pastor of the Oak Grove Baptist Church, Jeff Davis county, has resigned to take similar work at Osyka, Miss.

Victor L. LeTulle, a great philanthropist of Texas who contributed the money for building a beautiful edifice for the First Baptist Church, Bay City, where he lives, has given \$200,000 to the Memorial Hospital, one of our Baptist institutions at Houston. Let Mississippi Baptists read this and do their best.

Marvin V. McKinster of Crowder, has arrived here to become pastor of the local Baptist church. Mr. McKinster succeeds Rev. W. E. Greene, who resigned to enter the evangelistic field. The new pastor, a native of West Virginia, attended Mississippi College at Clinton where he met his wife, a Scott countian. Later he received his master's degree from the Baptist Bible Institute in New Orleans. He will also teach a Bible class at Jones County Junior College.

Walnut church, Tippah county, has recently closed a good revival with Dr. Bracey Campbell doing the preaching, assisted by Pastor A. L. O'Brian. There were 35 additions.

N. R. Stone, former pastor of Forty-First Avenue church, Meridian, writes that he has just completed his ninth meeting in Florida during this year. He does not name the church but states that 18 were baptized. He also speaks in highest terms of Hyman Appelman, who is now engaged in a meeting at Mobile.

It was the privilege of Rev. J. C. Murphy and the Mt. Pleasant Baptist Church of Bogalusa, La., to have Dr. O. P. Estes do the preaching in a great revival which closed August 29. More people came than could be seated. Unusual spiritual power. There were 13 professions of faith and three by letter. (Editor's note: Brother Murphy will be remembered as a Mississippi College student and pastor of several Mississippi churches, and an EVERY FAMILY booster.)

Florence: The people at Florence evidently like their pastor, Rev. Wilson Hogan. Yesterday they added \$200 per year to his salary.

In the October issue of the Young People's Magazine, Mrs. Henry Love, of the First Baptist Church, Jackson, has an interesting worship program for October 3.

In the October issue of the Baptist Training Union magazine, there is a very helpful article by Dr. Chester L. Quarles, pastor at Leland. The subject of the article is "Values in the Enlargement Campaign."

Another Baptist church has been organized in New Orleans. It is named Mid-city. J. Paul Driscoll is pastor, and they begin aright by having their state paper in the church budget.

East Fork church, Amite county, reports a good revival recently with Pastor C. O. Stegall doing the preaching and C. E. Moore leading the singing. There were 17 additions.

Mr. and Mrs. A. J. Womack recently celebrated their 60th wedding anniversary with ten of their eleven children at home for the happy occasion. —W. H. Womack, Mantee, Mississippi.

Brazil church near Sumner reports a good meeting with J. W. Sturdivant of Merigold doing the preaching and J. H. Pennebaker leading the singing. There were 49 additions. Money is being raised for a new church building.

The Reverend W. R. Storie believes in Christian education and all other causes that our denomination sponsors. He invited me to speak on Christian education Sunday morning at Itta Bena. Also, he had arranged for several girls to meet with me at the church at two o'clock to discuss BMC. At 3:30 we drove about nine miles out into the country where we found no church building but many earnest Christians. We proclaimed the gospel of Christian education to them under a gin shed. Sunday evening, Dr. R. A. Tullis of the Calvary church, Greenwood, afforded me the privilege of his pulpit to talk to his people on Christian education.—Frank E. Skilton.

Falkner: I enjoy the good old Baptist Record away up here in the other Jackson (Tennessee). I have been attending Union University this summer and serving as pastor of the church at Falkner. We had our revival the first week in August with Rev. S. V. Gullett of Blue Mountain doing the preaching. Bro. Gullett is a deeply consecrated evangelistic preacher and all of us were revived by his preaching. We had nine for profession of faith and six by letter. Clyde B. Thornton, a deacon, of Central Avenue Baptist Church, Memphis, led our singing.—Milton Bryant.

Pastor J. W. Sturdivant of Merigold reports four additions to the church at Merigold September 5, and states the work continues to grow.

It was fine and thoughtful of the church people to fix up the pastor's home in preparation for his coming, and he will doubtless appreciate this kindness to the fullest. But had it occurred to you that there is another preparation which is just as necessary, and which will mean everything in the way of future usefulness? If he meets a praying congregation; if he visits people who have beforehand prayed for him, his spirit will be lifted up and his preaching will have the note of victory in it. Will you pray earnestly that his ministry may be blessed of the Lord?—Brookhaven Church Bulletin.

Pastor R. D. Pearson of Macon writes: "A number of our boys in the service are sending their contributions regularly to the Lord's work through their home church. One said, 'I want to help keep this work going.' Serving Christ and country."

Oakvale church, Lawrence county, has called M. Glenn Smith as pastor. This will be an afternoon appointment.

The late Miss Lelia May Idol, of Winston-Salem, N. C., provided in her will that practically all her estate should go to the Baptist Orphanage. Her holding consisted largely of real estate, stocks and government bonds. The executors of the estate, Mr. R. M. Idol and Mr. J. M. Wells, Jr., have settled the estate in keeping with the law, and have turned over the assets to the institution. The gift upon the present-day market is valued at from ninety to ninety-five thousand dollars. This is one of the largest bequests ever to come to the Baptist Orphanage. In keeping with the terms of the will and as soon as conditions will permit a fitting memorial will be erected to the memory of Miss Idol's mother, Mrs. Sarah Masten Idol. (Editor's note: Maybe some Mississippi Baptist will get inspiration from this.)

Some years ago, Dr. Venable said one of his members came to him and asked that he preach a sermon on Heavenly Recognition, whether or not we would know one another in heaven. His reply was, "I haven't seen much evidence of your recognizing one another down here on earth. You don't speak to one another in the church house. Why should you be bothered about recognizing one another in heaven?" Try speaking to the folks around you when you come to church.—Brookhaven Church Bulletin.

The following have been recent visitors to The Baptist Record office: Rev. Paul D. Boothe, Port Gibson; Rev. D. A. Eddleman, Clinton; Rev. C. A. Molphus, Belzoni; Rev. D. W. McLeod, Florence; Dr. W. E. Greene, Brookhaven; Dr. and Mrs. W. L. Johnson, Philadelphia; Paul Johnson, Philadelphia; Kathleen Johnson, Philadelphia; Mrs. A. J. Chandler, Jackson; James Foster, Louisville, Ky., and Rev. C. Z. Holland, Canton.

Frequently people send articles to The Baptist Record asking that the articles be printed BUT that the original article be returned. This is asking us to do extra work. It simply means that our office force must copy such articles. **HEREAFTER, NO ARTICLES CAN BE RETURNED.** If the person submitting articles wish a copy they should make two copies, retain one and send the other to us.

Pastor M. Glenn Smith of Oakvale reports a good revival with Evangelist W. A. Green from Waynesboro doing the preaching. There were 20 additions.

The Belzoni Baptist Church honored one of the members, T. D. Rice, on September 5. He has been closely connected with the Sunday school for 28 years and most of that time he has been the outstanding teacher of the Men's Bible class. He was presented with gifts and several made personal testimonies.

America's fair treatment of Axis prisoners of war stands out as a rebuke to those who are admonishing us to hate our enemies. They need to be reminded that this policy is no less Christian than militarily expedient, for the word of abuses to our prisoners mysteriously finds its way to Axis nations where American prisoners are confined. Reprisals are then swift and sure.—The Protestant Voice.

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

—BR—

Mrs. Nearby: "My ancestry dates back to before the days of Charlemagne. How old is your family?"

Mrs. Chubbitt: "I really can't say. You see, all our family records were lost in the flood."

—BR—

TEN BEST BOOKS

1. George W. Truett—James.
 2. God Runs My Business—Lorimer.
 3. In His Steps—Sheldon.
 4. A Quest for Souls—Truett.
 5. The Grip That Holds—Savage.
 6. Wounded for Our Transgressions—Shysels.
 7. Pastoral and Personal Evangelism—Goodell.
 8. Crossroads on Life's Highway—Packer.
 9. Bush Aglow—Day.
 10. Pilgrim's Progress—Bunyan.
- Raymond Herrington.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." 1 Cor. 13:8b

"They . . . went everywhere preaching the Word." Acts 8:4.

I

CORRECTION

In the August 26th issue of the Record we listed the 100 churches leading in contributions to all of the Causes of Christ and number 39 in that list should have read "Walnut Grove Baptist Church, \$1,704.71," rather than Hattiesburg Fifth Avenue. We regret the error. We appreciate our attention being called to these important matters.

II

In Antioch (Wayside) church, Warren county, we found a delightful fellowship and a well-developed church. Dr. D. Swan Haworth preaches to them Sunday afternoons and that means some of the best is theirs. In his modest way he gives the Lord and the folks the credit for progress. An effective leadership is God's way, however. Three for baptism. A fine spirit prevailed.

Two fine congregations at Langford, Rankin county. Some more good folks!

III

As a boy we frequently heard the foreman say, "Fire her up, son." What did he mean? He meant that fire was to be put in the fire box of a boiler that steam might "be raised." That meant power for putting the machinery to work doing the task at hand. Maybe it meant hauling logs to the mill. Maybe it meant skidding the logs from the woods to the tracks. Maybe it meant sawing the logs into lumber. "Fire her up." "Get up the steam." "Let's have some power." "Get ready for work."

If you want to "fire up" your church—win somebody to Christ! If you want to "fire up" your own heart speak to a lost person about Jesus! If you want to "fire up" your W. M. U., your B. T. U., your Sunday school, or Brotherhood, get the leadership and membership going after the lost.

IV

Dr. D. Swan Haworth, Vicksburg, has seen somebody walk the aisles for Christ every Sunday of his present four years' pastorate—save 10 Sundays. The fifth Sunday of August nine persons asked for membership in regular services. This was a hot summer Sunday when many churches were "out for the summer." If we are just "having services" maybe we had as well call them off. If we are carrying on the work of Christ, and carrying out the words of Christ—maybe we had better "stay at it." The first Sunday morning of September there were seven additions.

A certain church had dismissed young people's services for the summer. The bulletin board carried this announcement: "There will be no Christian Endeavour here this summer." Too many churches carry on no Christian endeavour now. "Work for the night is coming."

Dr. Haworth: "My Sunday school superintendent, who is also chairman of the Board of Deacons, at a council meeting after going two Sundays without any additions to the church said, 'We must make it a matter of prayer tonight.' Two of the deacons prayed who had never prayed in public before. For eleven months there was not a Sunday without additions to the church. One month after the above statement he said at council, 'Let us have prayers of thanksgiving.'"

A girl asked Buddy Jordan for budget envelopes while talking in the hallway. The pastor overheard a part of the conversation as Buddy told her she should first give her heart to Jesus and the money along with it.

During a bad winter the pastor told a judge who always went with him, "You stay at home today, I will go to Wayside alone." "No," said the judge, "I will go with my pastor." Stuck in the snow, the pastor said, "You stay here. I brought boots along. I will go for help." Said the judge, "No, I will go for help. You stay right here." He walked a mile after help. What a layman! What a pastor! What fellowship!

"When our church group gets together the conversation frequently turns to soul winning. For instance, the other evening our assistant had a birthday to come around. His wife had a little group together and soon we found ourselves talking about some lost ones who had come and others who were upon our hearts."

Incidentally, they give right at \$1 every hour at Vicksburg First church, through the Cooperative Program.

V

We have a fine College and Seminary graduate available for a group of quarter-time churches. He would move onto the field.

Also we have a Mississippi College man with two years' BBI training available for non-resident work. Other fine fellows are also available. Let us keep them busy.

VI

WHEN DO PEOPLE STEAL?

R. G. Lee

"Let him that stole steal no more." Eph. 4:28.

Men are thieves when they do not know they are thieves. One does not have to break into a house under cover of darkness or get money under the coercive threat of a pistol's point to be a thief. Men steal when they take what does not belong to them. Men steal when they take advantage of somebody's ignorance to defraud them. Men are thieves when they make false returns as to income taxes, or by trying to escape customhouse duties. Men steal when they put false labels and false measures to goods made and to goods

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A Debtless Denomination Before 1945

HONESTY • LOYALTY • VICTORY

I

Captain Charles T. Brasfield, Natchez, Mississippi, forwards via his mother a check in substantial amount for the Now Club. Here we have an instance of more fine support coming from men in the service of Uncle Sam. Many others at home should join up in this support. If they would, we would, indeed, soon be out of debt as a denomination. Why not get in on the victory that lies ahead?

II

Mississippi Baptist Education Commission

Department of Now Club
Jackson 105, Mississippi

A Red Letter Day

September 10, 1943

Dear Fellow Helper:

That is what the word of God says we should be, a "fellow helper" of the truth! We help along the truth by helping along truth bearers. Truth travels on feet, via tongue, and print. A fellow helper must be back of the print!

You are a fellow helper of the Truth! Third John 8.

We write you in red, reminiscent of the "Red Letter Day" not long ahead, when Mississippi Baptists WILL BE out of debt and ready for BIGGER things for Christ.

We have instructed the bookkeeping department to take up not later than October the \$25,000 note we made in the last bond call of \$127,500. That means we will come to the Convention with \$156,500 bonds outstanding.

However, by the Convention date,

sold. Men steal when they receive a day's work without giving a day's pay and when they receive a day's wages without giving the worth of the wages in work. Men are thieves when they beat down those who sell, so as not to give a fair profit on the goods bought. Men steal by charging exorbitant prices. Men are thieves by gambling and by taking shares in lotteries. Men become thieves by engaging in business which injures the life and property of others, as selling intoxicating liquors, or obscene books or pictures, or renting buildings to people who sell their bodies for money. Men are thieves when they obtain the advantage of churches without doing their part toward their support. "Thou shalt not steal."

VII

THE CHURCH

The Church! A stronghold against the storm,
A fountain from which flows the ageless Water of Life,
It remains a haven from all harm,
And remains victorious over strife!
The centuries have crusted many things,
And dull and shorn they stand,
But God's pure light
Of Truth and Right
Shines on in every land.
The Child remembers first of stories told
Of men whose acts were courageous and bold.
The Youth who sits becomes aware
Of the Spirit that dwells within him there.
And Age reposes in weariness through prayers.
He rests, freed from a host of cares.
O God! May ever Thy Church be found
Free, unhampered, unbound
May each new day
Reflect Thy ray
Of Love.
Keep Thy Church on Earth
As is Thy Home Above.

—June G. Mathews.

VIII

Brother Riley Munday, Philadelphia, Mississippi, pastor of New Black Jack Church, Neshoba county, some days ago sent in a \$5 offering to Cooperative Program. This is the spirit that makes for victory.

THE ADMINISTRATION AND LIQUOR

William Allen White, in his Emporia Gazette, recently had the following editorial. Said he: "Ration food, if you will. Ration coffee. Freeze the price of milk. Put a farmer in jail for selling the hind quarter of a beef killed on his own feed lot. Do anything in the wide world, under the star-spangled dome of heaven, to win this war! But if you touch liquor you are just a wall-eyed crepe-hanging fanatic! Behold the sacred cow who has to be spoon-fed with ambrosia and myrrh! Whosoever tries to ration her diet down to common chop feed is condemned into the seventh hell, with a white hot waffle iron grid of public opprobrium pressing his tummy and warping his backbone." Here is a heroic statement that every preacher may do well to repeat and let his people know that this is the time for every good citizen to write to his senator or representative in Congress about S. 860.

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

November 16-18, we will have already advertised our December 1st call. Shall we call \$52,500, 1955 maturities? Shall we call \$104,000, 1955-56 maturities? Or, shall we call all of them, \$156,500, 1955-56-57 maturities?

That question must be settled by November 1st, as on that day we must advertise the call.

Pastors and laymen, men and women, young and old have helped! Let us make it a great BIG victory by sending in all the Lord's money possible for this phase of the Lord's work!

Blessings upon you.

Yours in Service,

D. A. McCall, Director,
Now Club.

The Baptist Record

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A. L. GOODRICH.....Editor
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The Mississippi Press Association
We do not use unsigned communications.

The Editor of The Baptist Record does
not necessarily endorse an article to
which the signature of the contributor
is attached.

IMMEDIATE CUT IN NEWSPRINT ORDERED

Mid-South Must Cut Inventory to
65-Day Supply

By United Press

Washington, Sept. 7.—The War Production Board today ordered a reduction in newsprint inventories throughout the country and said it would be necessary for publishers in 26 Northeastern and Central states and in the District of Columbia to reduce from 50 days' supply to 40 days' supply, and 22 states in the South and West regions from 75 days' supply to 65 days' supply. The latter includes Tennessee, Arkansas and Mississippi.

The order, effective immediately, resulted from a recommendation of the newspaper industry advisory committee that inventories be reduced as a means of relieving the newsprint shortage.

Churches planning to adopt the EVERY FAMILY Plan should do so at once. We can take care of all subscribers received before rationing takes effect.

The same goes for individual subscribers.

Don't blame us if some people get left out.

"WHAT'S FUNNY?"

Recently the Arkansas Baptist carried an article on a subject that one hears discussed quite often—jokes told in the pulpit. It seems that different ideas were advanced by certain people, and the writer told of some who thought preachers should never tell jokes in the pulpit.

We believe with the writer's conclusions that the great majority of people like for the preacher to use witty stores or apt illustrations that are pleasantly humorous, in stressing facts they wish to emphasize.

However, there appears a tendency on the part of ministers (and probably the older men are sometimes more prone to be careless in this than the very young), to tell jokes that are not up to the high level of servants of the Most High God, two of Whose attributes are holiness and piety.

Christ is called the "Crystal Christ."

So clear and pure and undefiled was He, that the term "crystal" was applicable to Him. As His ministers, it may be a fine thing to "tell Him the jokes first" and in the light of His life, test them.

A mistaken idea seems to be in the mind of many ministers who seem to think the layman wants the preacher to get down "on a level" and to be "one of the fellows" with them.

We believe, however, that the opposite is true. The ministry is considered a sacred calling, and in the minds of the laity, ministers are held in high esteem. They cheapen themselves when they lean down and touch in a familiar way, anything that smacks of the risqué, or even the crude or cruel.

A young professional man was "seeking the light for his soul." He was taking the initiative and without telling others what he had in mind, he invited several ministers to his home for a dinner party. While they waited to be served, one of the visiting preachers (the very one whom the professional man had selected mentally as his best hope), told a joke in which profanity was used. The minister did not use the language, he merely quoted it, and then laughed loudly at the joke.

In speaking of it, the young professional man said later: "It is not that I am a prude, or that I may not have told the joke myself. But somehow, it chilled something inside me when I heard that man whom I had considered a leader in higher things, tell the joke and laugh as if it were VERY funny." Incidentally, the seeking went no further. The young man is now a Christian—but one of those believers who have not yet joined any church.

What a great responsibility rests on the minister! How his every word, even in light conversation, is weighed. How he witnesses for his high calling, or against it.

Another instance was shown in the telling by a young minister, of the story of an incident when a miner was killed in an accident, and his body was sent home by fellow workers who had to break the news to his wife. The story very crudely related how it was done, and the teller of the incident laughed as if it were extremely ludicrous. He did not know that, seated across the table from him was a young college teacher whose father had just been buried. Doubtless the preacher's crude ideas of what was funny, did not strike her as being so entertaining, when, at that very instant her family was broken up, her mother prostrated with grief and the rebuilding of the whole family structure in the process. That young man, as a minister, will probably never be considered should a tender-hearted friend be needed by those

who heard the cruel story laughed at by him.

The heart of Jesus ever responded to sorrow with gracious gentleness. Can we imagine Him ever thinking that anything cruel could be funny?

Isaiah 52:11b would be a good motto for preachers. . . . "Be ye clean that bear the vessels of the Lord."

NOTICE!

Kaltenborn, the noted analyst, has gone "all out" for the liquor interests. He seems to have become an implacable enemy of prohibition. Recently he spent part of his radio period extolling the liquor rationing of Sweden and holding it up as an ideal plan for the United States. Evidently the liquor forces are becoming very much excited over the growing tide of opposition to them and their nefarious business. They are spending untold millions of dollars in advertising and other forms of propaganda.—Western Recorder.

We print the above article from the Western Recorder so that our readers may be on guard if and when they listen to Mr. Kaltenborn's radio comment.

Many readers will recall a recent ad in a popular magazine in which Mr. Kaltenborn spoke in glowing terms of the liquor business. We have no proof but strongly suspect that he was paid for his part in the ad. Paid witnesses are not likely to be unprejudiced.

AN ANNOUNCEMENT

Effective yesterday, Sept. 1, circulation of The Commercial Appeal, daily and Sunday, was frozen, to meet newsprint restrictions brought by the war.

That means that new subscriptions will be begun only when there is a vacancy on the subscription list. The circulation department will continue to take orders for The Commercial Appeal with the understanding that the starting date will depend on cancellation by a former subscriber.—The Commercial Appeal.

We call attention to the above announcement by The Commercial Appeal and remind our readers that The Baptist Record may soon be compelled to make the same announcement.

Churches planning to adopt the EVERY FAMILY Plan should do so at once.

Individuals should send their subscriptions now. Present subscribers will be wise not to delay renewing.

—BR—

Are you reading your Baptist Record? If you are not, then you are missing a real blessing. For in your state Baptist paper you will find both information and inspiration. The article by Chaplain Willis Brown, in the last issue, has a message for every Christian. There are four articles on page 4 that you should read.—Macon Church Bulletin.

Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

GRANTING CHURCH LETTERS

For many years the church of which the editor is pastor has by church action followed the practice of granting church letters to churches only and not to individuals. There is good reason for this practice both from experience and from Scripture.

Sometimes church members want to escape church responsibility when they move to a new place. A letter granted to an individual can be put in a trunk rather than in a church and the individual be relieved from church call for service and substance. Sometimes church members get mad and want to pull out. They are not eager to go to another church. They want to sulk in their tents. A letter granted to the individual will make this possible.

There are other reasons for the practice of granting letters to churches and not to individuals. Church membership is more than an individual matter. It is a church matter. The relationship must not be lost in personal consideration. It must be preserved as a church responsibility both for the good of the church and for the good of the individual.

There is yet a higher reason—scriptural practice. Of this higher reason we are glad to see Baptist papers taking note.

In its issue of March 11, 1943, the Western Recorder quotes the Baptist Messenger as follows:

"The first church letter of which we have any record is the one to which there is reference in Acts 18:27, when Apollos got ready to go from Ephesus into Achaia, probably Corinth. 'The brethren wrote exhorting the disciples to receive him.' This letter was not to Apollos, but to the church to which he was going. We believe that every church letter has the same purpose and is sent, not to the retiring member but to the church where he expects to join."

The Western Recorder adds its own comment as follows:

"Certainly, there is no scriptural ground for issuing church letters to individual members; they ought always to be addressed to and sent to the church with which the member expects to hold fellowship."

The church is a divine institution and occupies too important a place in the lives of believers to be made a matter of merely personal desire. Every believer ought to belong to a church. Not all church members are believers but they ought to be. Not all believers are church members but they ought to be. The way to this desired end is not in making church membership a matter of personal desire but of church responsibility and scriptural fidelity.—Sling and Stone.

BAPTISTS TO HOLD HUGE SUMMER INSTITUTE AFTER WAR

Keuka Park, N. Y. (RNS)—Ways and means to forestall a moral and spiritual let-down among young people at the end of the war were highlighted here at a three-day nationwide conference of Baptist university pastors held under the auspices of the Board of Education of the Northern Baptist Convention.

Plans are already under way, it was announced, for a huge National Summer Institute to be held immediately after the war. More than 2,000 selected Baptist young people will be invited to attend the institute, which will stress the responsibility and obligations of Christian youth in a post-war world. The institute staff, it was stated, will include some of the world's top-ranking religious leaders.

One of the principal speakers at the conference, Dr. Newton C. Fetter, director of university pastorate work for the Northern Baptist Board of Education, told the gathering that a major objective of college pastors today must be to encourage post-war thinking among the thousands of military trainees now on university campuses.

Dr. Fetter likened the university pastor of 1943 to a "chaplain without uniform."

In an address entitled "Preaching to Students in Time of War," Dr. George C. Fetter, Baptist university pastor at the University of Minnesota and brother of Dr. Newton Fetter, declared it to be the duty of the Christian minister, regardless of his personal convictions, "to keep all groups both pacifist and non-pacifist within the fellowship and to guide his congregation in ministering to those who serve in camps for conscientious objectors as well as those in military camps."

"It is the pastor's duty," he said, "to revive men's faith in the day of crisis and to save them from surrendering to a spirit of despair. It is the business of religion to generate hope. It must teach men how to make moral use of suffering."

A total of 18,000 students, it is estimated, are reached through the ministry of the 36 Baptist university pastors serving 76 state and independent universities and colleges in America.

CHRISTIAN ATTITUDES Rev. William C. Kernan

Such knowledge of Christianity that many have is not derived from books or sermons, but from personal acquaintance with individual Christians. It is important, therefore, that Christians, in their personal living, and opinions, and attitude give such evidence of what Christianity is that others, beholding them, will behold Christ.

There are few people indeed who are left untouched by the great events moving forward in the world today, few who are not called upon to express an opinion, belief, or conviction about them. The other day two men were discovered in a corner of Staten Island, New York, who did not know that a war was on. This is news just because it is assumed that everyone does know that a war is on and that great issues are at stake on which everyone must take his stand.

Have we not a right, then, to ex-

17,000 PEOPLE WENT TO RIDGECREST

RIDGECREST—Twenty separate conferences have been held in the Ridgecrest Baptist Assembly between June 9 and August 31, bringing 17,000 people from almost every state in the Union to Western North Carolina. This number exceeds those who have been registered here during any previous season.

A total of 225,000 meals were served in the dining rooms, averaging 2,800 meals per day. Mr. J. N. Barnette, acting in the place of Perry Morgan as manager, in his final statement to the preaching week conferees, last group to visit the center, said that "If it had not been for a number of Christian businessmen, we could not have carried on here this summer."

Mr. Barnette referred to business men who have made every effort to furnish the supplies needed, and have been most cooperative in the midst of difficulties.

"I have been amazed to meet so many fine Christian businessmen. They have helped to make Ridgecrest a success." And Mr. Barnette added, "I rejoice as I think of what Ridgecrest is going to be in the years that are ahead."

The total registration in 1928, 15 years ago, was 1200.

Many projects have been outlined for improvement in the immediate future, but it is not known what can be done this year.

For the time being Mr. Barnette continues in the management of the assembly, assisted by Miss Elizabeth Waite.

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

pect that in a situation where everyone is taking a position on vital matters, that the position Christians take should be determined by what the will of God is? If Hitler, who denies Christianity and wants to "uproot it and branch," believes in and practices persecution of the Jews, is it not reasonable to expect that Christians will be found taking their stand against persecution of the Jews, or anyone else, on the ground that to be kind to one's neighbor, to defend and help him, is in accord with the revealed will of God?

We must not let the world make up our minds for us. We have a witness to bear, a work to do in the name of Christ. It becomes our duty, in the light of our calling, to convert the world from persecution to justice, from hate to love, from mammon to Christ. It is the more distressing, consequently, to find that some Christians, forgetting their mission to reconcile men to God and to each other, have accepted the contrary principle of the world and participated in the active dissemination of anti-Semitism and other kinds of hatred which cannot but discredit the Gospel and contribute to the design of our opponents to destroy free society.

We say rightly that the world needs more Christianity, not less. If we believe this to be true, we shall take care to express Christian attitudes toward our neighbors, particularly those who differ from us in race and religion.

CHRISTIANITY IS A SINGING RELIGION

Carl Kossanke

Our denomination is beginning to place greater emphasis on church music. Let us welcome this trend for Christianity is a singing religion, more so than any other. The very foundations of our religion were laid to the accompaniment of singing as recorded in Job 38:4-7, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measure thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together and all the sons of God shouted for joy?" and the final consummation of our religion is to be realized amid singing, "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth"—Rev. 14:2-3.

From Genesis to Revelation, three-fourths of the books of the Bible make reference to music. Dr. L. R. Scarborough has said, "Certainly we have not in any phase of our music reached the high standards and the deep emotional power developed in the Word of God and used among the lives of ancient peoples."

God evidently ordained music for His glory and happy is the church that makes much of it in the right way. It has been said that "The singing church is the saving church, and the saving church is the singing church." That is very natural, for the singing churches, as a rule, have the largest congregations. Even those individuals who seldom or never sing themselves will tell you that they enjoy good singing and there is no question but that they are strongly influenced by it. Music has strange powers. This fact is apparently realized better by the forces of evil than by our churches. But it is a promising sign that many churches have begun to lay much stress on music, and our denominational leaders are studying its possibilities and are beginning to promote its use. The Sunday School Board has created a Church Music Department and most states have selected approved music workers. Southwestern Seminary, which has pioneered in this field, is expanding its music department this year and the Southern Seminary has just acquired a building in which to set up a department of church music. The Baptist Bible Institute has maintained a music department for years. A new day seems to be dawning with respect to the place of music in every phase of our church work. Let us welcome it with open minds.

"Music, the greatest good that mortals know,
And all of heaven that we have below."

—Addison.

"How can you afford to take your girls to such expensive eating places?"
"As we enter, I ask each one if she hasn't been putting on weight lately."

UNGRATEFUL WRETCH

"A Chinese preacher, speaking of robbing God, used this illustration: It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch. Yes, and would you, to whom God has given six days steal the seventh also?"—The Presbyterian.

Good advice anywhere: When the new pastor comes, you may be of great help to him in telling him of special places where a pastoral visit is needed. Or better still, if you will just take him in hand and go with him to the home where a pastoral visit will be like a refreshing shower. And it will do you good to have a share in it. And it will do the folks good whom you visit to know that you were thoughtful of them.—Brookhaven Bulletin.

Nation's Solons Meet For Prayer

Religiously inclined Congressmen meet Wednesday mornings in Senatorial rooms at Washington for breakfast, prayer and testimony, Charles F. Eisenhower of Los Angeles, international trustee of the Gideons, told members of the Billy Sunday Business Men's Club.

The speaker sees in this evidence that a national revival is on the way.

"At least twenty legislators got up at one meeting and told what the Lord Jesus Christ had done for them," he said. "One Senator apologized for his vocal fervor. 'I am an old-fashioned Methodist,' he said. 'I have a meeting like this with my office staff before business every morning.'"

—The Protestant Voice

GIVE ATTENTION—We often receive letters about church affairs from people who do not sign their names. These letters land in the waste basket. If you write but do not care to have your name given in the paper, kindly indicate that fact. We do not publish unsigned communications.

From the Baptist Standard we learn that Rev. C. A. Voyles, formerly of Greenville, is now pastor in the field comprised of Brookshire, Cedar Lane and Rock Island churches, near Houston. He has just led splendid meetings at Cedar Lane and Brookshire. (Bro. Voyles is a Mississippian who just strayed off to other pastures.—Editor.)

"Life and Worship" is a book of worship services for young people. The price is \$1.25 and it is published by the Standard Publishing Company, 8th and Cutter streets, Cincinnati, Ohio. There are 30 worship talks and programs for young people's group. The programs contain poems, stories, Scripture readings, hymns, prayers and an occasional dramatic suggestion. But the book majors in worship talks which appeal to youth. The author is Mrs. Erma Paul Ferrari. She is a member of the editorial staff of the Boston office of Ginn and Company. At present she is the young people's director of the Washington Baptist Church, Lynn, Mass.

—BR—

First neighbor: "How did that naughty little boy of yours get hurt?"
Second neighbor: "That good little boy of yours hit him with a brick."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Laven Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centerville.

Annual Church night of Stewardship

Where there is no vision of stewardship of possessions, the people suffer from avarice; thus the Kingdom work is greatly hindered. The annual Church Night of Stewardship makes a splendid climax for the year's plans of stewardship education, enlisting both youth and parents to be faithful stewards of their possessions.

It is encouraging to note that many W. M. U. young people have learned that the true stewardship of possessions begins with tithes and offerings. Church Stewardship Night is having a large part in teaching this precious truth.

If we would present a program that will bring results the W. M. S. stewardship chairman, the W. M. U. young people's director and the organization leaders must pray, believe and work. Clip and file all the splendid stewardship poems, songs, stories and playlets which appear in leaflets, denominational magazines and papers. Under the captions in the suggested program this stewardship material can be used very effectively.

This program should be presented before the Every Member Canvass, preferably on the Sunday evening before the canvass. The stewardship cards should be distributed before the service and each one urged to sign before leaving the church.

Why not arrange the program as a broadcast? The following suggestions are offered:

Setting: Let platform be arranged as a radio studio. The R. A.'s will fix something like a microphone. The congregation becomes the studio audience observing the broadcast. It should be conducted like a real broadcast, using methods of similar programs given on the air.

Announcer: This is the W. M. U. Broadcasting System. Station Y. P. O. (young people's organizations) of (church). The strains of the familiar theme song, "I Gave My Life for Thee," introduce to you once again the annual Church Stewardship Night program. It is my pleasure now to give the program into the hands of the W. M. U. young people's director (name of local director).

Young people's director presiding:
Prayer by pastor.

Song: Trust, Try and Prove Me (studio audience).

The Christian's Platform—"I Cor. 16:2"—Intermediate G. A., Intermediate R. A. and Y. W. A. (Round Table).

Musical Reading—Y. W. A. (any poem and music on tithing).

Curiosity Kids—"Ask Me Another About Tithing"—(Junior G. A. and R. A. ask one another the questions and give answers).

Duet: "A Tither"—Intermediate G. A.

Voice of Experience—Y. W. A., Intermediate G. A.'s and Intermediate R. A.'s (stories of personal experiences or those of other tithers).

Sunbeam Spelling Bee—Sunbeams.

Scripture acrostic (S-U-N-B-E-A-M B-A-N-D).

Special Song: "Jesus Wants Me for a Tither"—Sunbeams:

Faithful Stewards—Y. W. A. (any playlet on stewardship).

Announcer: Sign off the air with station identifications.

Meditation period (young peoples director or pastor)—May we spend these closing moments with the Master. (As someone quotes very reverently John 3:16, place a cross on the platform. All lights out except a red one focussed on the cross. Have someone sing "I Gave My Life for Thee" as one from each organization comes to the cross and places their offering or pledges as tithers there.)
Benediction.

—Year Book.

"Missions Wait on Stewardship"

The one great imperative for missions and stewardship is that final and all-inclusive command of our Master and Lord, the Imperial Christ: "GO YE into ALL the WORLD"—Mark 16:15.

How can they "GO" "EXCEPT THEY BE SENT"—Rom. 10:15.

Christ came to establish that Kingdom which is the theme of the Scriptures, the goal of prophecy, the ultimate purpose of Jehovah in the creation of man. On Calvary He paid the price of citizenship in that Kingdom for earth's people. Henceforth, "all authority" in heaven and earth is His. This Royal Edict—"His earthly ultimatum"—was the marching orders given His blood-bought followers as they should go forth to extend that Kingdom "to the uttermost part of the earth." Not one of His followers is exempt. ALL MUST GO. Of course, not all must go in person, for how can they go "except they be sent"? Sending is as necessary as going. The carrying out of this command is to be the task supreme for all who are called by His name.

But as Christ looks down from His exalted position at God's right hand, does He see His churches intent upon their sublime mission? Far from it! The vast majority of Christians are neither "going" nor sending.

"MISSIONS WAIT ON STEWARDSHIP." Then—did God fail to provide for the expense of this work nearest His heart? Is it supposable that God would establish a Kingdom, requiring resources far beyond any other undertaking beneath the stars, and leave it without a plan for its financing? Would God leave this great necessity of His Kingdom to human impulses, to haphazard methods of finance that the honorable business man would scorn? The fact is God has provided abundant revenue for His Kingdom. Christians have in their possession one-fifth of the wealth of the world. God says one-tenth of their income is His, and He directed them to use it for the extension of His Kingdom.

Here is God's age-old financial plan:

"BRING the WHOLE TITHE into

the STORE HOUSE.

"I WILL POUR OUT A BLESSING."—Mal. 3:10.

Notice that the gracious Heavenly Father even offers a rich reward to those who obey this command—"windows of heaven opened," blessings, temporal and spiritual, poured out in overflowing measure.

Many times we hear it said that when professing Christians get right spiritually, the money will come. Very true. But they cannot get right spiritually until they get right on the money question—until they cease to "rob God." Note the order. God does not say "I will pour you out a blessing that there shall not be room enough to receive it and then you go and get your tithe and bring it in." No—God's order has ever been obedience first, blessings to follow.

There is no greater fallacy than that which is prevalent concerning the purpose of the tithe. Let us forever remember that primarily TITHING IS NOT A SCHEME FOR RAISING MONEY. IT IS GOD'S PLAN FOR SAVING MEN'S SOULS from the DEADLY SIN of COVETOUSNESS.

It is absurd to imagine that the Almighty God, Creator and Possessor of heaven and earth is dependent upon man for anything.

Why, then, has God, from the days of Cain and Abel, taught His children to bring to Him tithes and offerings? The God who made men knows them. He is after their hearts. To get men's hearts, He must get their treasures. So said our Savior. Loving and giving are inseparable.

Covetousness is the well-nigh universal sin, even among Christians; it is one we can be guilty of all our lives and not recognize. Such was the case of the rich young ruler—and it probably cost him his soul.

"Take heed and beware of covetousness" solemnly warns our Lord. We do not have to be rich to be covetous. To covet means to want for ourselves that which belongs to another. We have coveted God's tenth to the extent that we have robbed Him of it to use for our own selves. This is the sole reason for depleted church treasuries and mission debts.

"THE TITHE IS THE LORD'S."—Lev. 27:30. GOD COLLECTS.

"Every man pays that tenth that belongs to God. Nations pay it because no man or combination of men is smart enough to side-step any law of God and get away with it" (A. T. Robertson).

God has many ways of collecting—pests, droughts, crop failures, fires, floods, depressions, wars.

(Please read Amos 4:6-12; Haggai 1:5-11; Joel 2:25. Sounds as if it were written in our day, doesn't it?)

All these chastisements were sent upon sinning Israel as God was mercifully trying to save His people from ruin. "Yet have ye not returned unto Me, saith the Lord."

Have we learned our lesson? Would it not be wise to heed the following advice?

BETTER MAKE YOUR OFFERINGS ACCORDING TO YOUR INCOME LEST THE LORD BE DISPLEASED AND MAKE YOUR INCOME ACCORDING TO YOUR OFFERINGS.

If God gave you this year just nine times as much as you gave Him last year, how would you fare?

Tithes and offerings are not only the test of our honesty and obedience and proof of our love, but they are our one chance of being rich—"rich toward God." For:

"WITH THAT WHICH WE CANNOT KEEP

WE MAY OBTAIN THAT WHICH WE CANNOT LOSE."

And now will you forget, for the moment, all other Christians and turn the spotlight upon just one?—that one being YOU. "Every one of us shall give account of himself to God" (Romans 14:12). You have been entrusted with the Gospel. How far are you responsible for sending the Water of Life to earth's famishing millions? In the light of God's Word, are we not justified in saying that you are responsible (at least) to the extent of your tithe? Have you paid yours? If not, then:

YOUR UNPAID TITHE IS HELPING TO CLOG THE STREAM OF SALVATION.

"Lord, is it I?"

"Woe is me if I send not the Gospel!"

Thomas Kane in speaking of tithing says: "It transfers from you to your Heavenly Father the responsibility of how much it shall be; and thus gives us peace of mind in having a question of duty settled."

One more solemn truth:

"TO PRAY THY KINGDOM COME AND NOT PAY—IS MOCKERY."

Susan Anderson, one of our greatest present day missionaries to Africa, closed an address with this statement: "Many times people say to me 'we are praying for you and your work in Africa'; but if you are doing nothing but praying and are not paying (as you are able) then you need not bother to pray for me for your prayers get no higher than your head."

A hard saying? Yes,—but a greater than Susan Anderson said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "With their mouth they show much love, but their heart goeth after their covetousness" (Ezekiel 33:31).

About two-thirds of the world's people wait for the Water of Life. Christ looks and yearns and waits for His followers to obey.

"MISSIONS WAIT ON STEWARDSHIP"

and
STEWARDSHIP WAITS ON YOU.
MRS. CARTER WRIGHT.
(Excerpts from a tract by this title.)

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."

MOST OF LARGEST GIVING CHURCHES ARE EVERY FAMILY

The Score is 81 to 19

According to the recent advertisement published in The Baptist Record by the Department of Statistics of the Baptist Convention Board, 81 of the 100 churches giving most to all causes through the Convention Board for 1942 were EVERY FAMILY churches of The Baptist Record. The figures also reveal the fact that eight of the ten largest giving churches were EVERY FAMILY churches. The above facts indicate that informed churches seem to do better. There is no way for Mississippi Baptists to keep up with Baptist affairs in Mississippi except through The Baptist Record.

Of course, The Baptist Record is not responsible for the fine record made by these 100 churches. But it did help.

Service Men Do Want The Record

Dear Bro. Goodrich:

I am writing this letter as I have got so much good from reading The Baptist Record, it is real food for a hungry soul. My folks send it to me here in the service, and it is appreciated so much. I read them all through and I feel better after reading such inspiring literature.

It would be nice if other boys in the service could get to read it, second hand doesn't matter, and paper is saved also.

My church at Nola, Mississippi, has the EVERY FAMILY Plan which was started by a good man, Brother E. E. Hedgepeth, pastor of Nola church.

So we will trudge on to victory and with enough of the good papers and men who publish them, a spiritual victory will be won.

Yours sincerely,

Jesse C. Smith, S 2/c USN,
AM-43 Bks 69,
N.A.T.T.C.
Norman, Oklahoma.

Harmony Church, Carroll County, is No. 645 on the EVERY FAMILY List

Along with his work as enlistment pastor, E. D. Estes does not neglect The Baptist Record. He recently led in a meeting at Harmony church, Carroll county, John A. Wade, pastor. As usual, he presented the EVERY FAMILY Plan with other things, and now Harmony church has a nice list of 10 families receiving the Record.

Carroll county Record readers are now listed as follows: Avalon 2; Black Hawk 1; CARROLLTON 16; Coila 6; Mt. Pisgah 1; NEW SALEM 18; NORTH CARROLLTON 38; Providence 5; VAIDEN 46, and HARMONY 10.

Rural Evangelist Hilbun Sends EVERY FAMILY List No. 646

Rural Evangelist B. S. Hilbun is battling almost 1000 in the EVERY FAMILY league. In almost every church where he holds a meeting he sends an EVERY FAMILY list. Of

WHY USE THE VATICAN?

If Rome could turn out fighting planes as rapidly as it is manufacturing rumors, the United Nations would not now be thundering at the gates of Europe. The center of this cloud of speculation is the Vatican. For reasons of their own, Mr. Roosevelt and Mr. Churchill appear to have chosen to negotiate with Italy behind its walls. The Berne correspondent of the New York Times describes a ten-point draft of peace terms drawn up by the Italian foreign minister. These terms were "understood to have been presented to the Germans through normal diplomatic channels and to the Vatican for discussion with the British and American envoys." The role which the Vatican is playing in the conversations is the subject of dispatches from many other observers stationed at the listening posts of Europe.

One question, however, is dodged by all commentators: Why do not British and American diplomats also use "normal diplomatic channels" in Rome? The fact that our embassies in the Italian capital were closed with the outbreak of the war is no answer. In such a situation as that which has obtained since the fall of Mussolini, diplomacy normally avails itself of the services of the representatives of one or more of the neutral powers. The usages of international law still give extraterritorial rights to the embassies or legations of friendly nations. It is inconceivable that Switzerland, Sweden, Portugal or Turkey—to name only four of the neutrals which are represented in Rome—would not welcome the holding of negotiations in their embassies. The fact that these normal diplomatic channels are by-passed in favor of the Vatican requires explanation, since it is totally unnecessary.

The mystery deepens when it is seen how dangerously unwise this action is. The Vatican is not a bystander. It has its own ideas concerning the future of Europe. It never misses an opportunity to press for the adoption of these ideas. What they are may be precisely known from Spain. There General Franco, aided by 100,000 Italian troops under the command of General Badoglio and by the planes and tanks of the Nazis, established and maintains a form of government with the assistance and support of the Roman Catholic Church. That form of government is what is commonly known as clerical fascism. In common with the great landowners and the powerful industrialists of that part of Europe, the Vatican architects of policy would like to see erected across southern and eastern Europe a series of counter-revolutionary regimes whose major purpose would be to provide, as Spain has temporarily done, a barrier to the spread of "communism." Last week, when the Italian cabinet convened simultaneously with the pope's Holy Congregation of Extraordinary Ecclesias-

course, some churches already have it and there he can only commend them for their good judgment.

The latest list to be sent in by Evangelist Hilbun is the EVERY FAMILY list from DeSoto church, Clarke county. On another page will be found other results of this meeting. Rev. C. T. Carmichael is the pastor.

Clarke county Record readers are now listed as follows: Barnett 1; CENTER RIDGE 24; Crandall 1; ELAM 24; ENTERPRISE 69; HARMONY 43; KNIGHTS VALLEY 15; Mt. Zion 3; PACHUTA 34; Pine Bluff 1; Pine Grove 1; PINE HILL 11; PLEASANT GROVE 17; PLEASANT HILL 14; QUITMAN 83; Rolling Creek 1; SHUBUTA 15; SOUENLOVIE 29; STONEWALL 152; Union 6; WEST ENTERPRISE 40, and DESOTO 25.

tical Affairs, when the sixteen cardinals now in residence at the Holy See met for hours on call of Luigi Cardinal Maglioni, papal secretary of state, and when British and American envoys conferred in the Vatican on the shape of things to come, it appeared that this series of ideological buffer regimes might become a reality.

Last week a Catholic organ published in Rome informed its readers that "the Holy See fully appreciates the importance of its disinterested pacification mission in this decisive moment, not only for Italy but perhaps for all of Europe." It may well do so. It is being placed in a position which it is certain to exploit, by claiming for itself a considerable share of the credit for the gains made by the United Nations. This is being done in spite of the very spotted record of the papacy in relation to fascism and Nazism, in complete forgetfulness of its concordats signed with both and of its years of collaboration with these two brands of totalitarianism.

As the week neared its end and rumors spread that the talks were including a German as well as an Italian surrender, the seriousness of the involvement of the United States and Great Britain with the Vatican became apparent. Did Russia have nothing to say concerning the future of Italy and of Europe? William Downs, CBS correspondent, was allowed to broadcast from Moscow that "the Soviet Union, feeling that she has some stake in the defeat of Italy, is closely watching moves by the United States and Great Britain to force the Italians to abandon Germany and give up the fight." But Russia certainly could not be expected to speak in the Vatican, with which the communist government neither had nor desired to have diplomatic relations. Was this location of the conversations a device by which to shut Russia out of them? If so, the riots in Milan and other northern industrial cities, where the communist underground might be expected to appear, served notice that Russia could take other means of influencing decisions.

It is impossible not to acknowledge the validity of the complaint made openly in the Moscow press against the policy of short-circuiting, by the use of the Vatican, the ally which has suffered most among the United Nations. This affront may easily have serious consequences. Employment of the usual channels of diplomacy would have made it unnecessary. If the United Nations later split into the Divided Nations, as the Roman hierarchy must certainly hope they will, the wedge by which the fissure was started may bear the mark, "Made in Vatican City."

With all these consequences apparent, the question persists as to why our envoys use the Vatican instead of the usual channels of official intercourse. The added sanction that the deliberations might be expected to have among Catholics over the world was perhaps a consideration with Mr. Churchill. In the United States, the political situation probably provides the answer. An election is coming next year. President Roosevelt has never allowed himself to forget that the Roman Catholic Church is a factor of importance in American politics. After all, it was he who undertook to break a long-standing policy of the United States by making it appear that diplomatic relations had been opened between this country and the Vatican.

—The Christian Century.

—BR—

West Side church, Macon—Harry Hannah has resigned the church to attend the Seminary. The church has called F. H. Miller as pastor. The revival recently closed with two additions.

THE SUPPLY LINE OF FAITH

Although more Scriptures were issued to the personnel of the United States Armed Forces and Merchant Marine last year by the American Bible Society, is concluding the third year of its War Emergency program than the total of the previous two years, the volume of requests received from Chaplains and others shot up so fast that manufacturing could not keep pace.

The Society distributed 35,114 Bibles; 1,135,655 New Testaments; and 379,993 portions of the Bible, a total of 1,550,767 volumes, as compared with the total of 1,125,129 for the first two years of its work for the armed forces.

In addition there have been sold to churches and other organizations 912,361 Service Testaments. The Testament series includes books specially stamped for Army Air Force, Navy Air Force, Marine Corps, Coast Guard, WACS, WAVES and Merchant Marine.

There is abundant testimony to the interest of service men and women in the Scriptures and to the importance of the Society's efforts to supply them.

Scriptures for Prisoners of War and Refugees

The Bible Society has continued this service steadily from Geneva, Switzerland and New York with most grateful letters from many prisoners. The principal changes during the year have been due to the increased number of prisoners of war in the United States and the restriction on transportation facilities which caused the shipping of Scriptures by freight through the War Work of the Y.M.C.A. to Geneva, rather than the mailing of them direct from New York to Geneva. Under this head are also included supplies of Japanese Scriptures for Japanese in relocation centers. Gratitude for these has been most warmly expressed. "I have been instructed to extend, in behalf of our members, our sincere appreciation to the American Bible Society for their generosity, expressed in a manner as no other organization could render. We shall long remember your kindness, and try to do our best for the cause of our Master," wrote a Japanese pastor from the Heart Mountain relocation center in Wyoming.

Thirty-four languages were required last year to fill the needs for prisoners of war and refugees with the distribution of Russian Scriptures heading the list. French prisoners received the second largest number, with English third. The expenditures for Scriptures to prisoners of war and refugees in 1942-1943 was \$24,309.

Scriptures for Civilians in Distressed Areas:

With the entry of the United States into the war, it became no longer possible to assist in Scripture publication within Axis dominated areas by remittance, but it is possible to print Bibles and Testaments in Switzerland and send them into other countries. As a complete lack of Italian Bibles existed, these, with Testaments and French Bibles and Testaments, were being printed in June. Other editions anticipated because of shortages are Polish and Czech Bibles and Testaments, Hungarian Bibles, French Testaments, and Serbo Croatian Bibles and Testaments.

To Madagascar, \$3,000 was forwarded for printing Testaments locally by the agent of the British and Foreign Bible Society to meet a complete lack of supply. There was also sent to the British Society in London a \$5,000 folding machine and feeder to replace the one destroyed when their bindery was bombed. The Kijita New Testament for use in Tanganyika, Africa, was published for the British Society; this is the first Testament in that language.

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

KAHLIL, A BOY OF PALESTINE

JOHN L. HARMAN

Tells a story of life in Palestine today—a life not unlike that in the time of Jesus.

You would like Kahlil, the Arab fisherman's son, who is old enough to become a Boy Scout. His name, Kahlil, means "Little Friend." When I first saw this family of Bedouin Arabs, the men and boys were dressed only in baggy white trousers and white headcloth, while with long nets they pulled fish in on a beach of the Lake of Galilee.

As I came up to this family on the beach, Kahlil said, "Good day," in English.

"Good day," I replied, taking care to use his very words so that he would know I understood his pronunciation of English. Don't you think he deserved the name "Little Friend" for having tried to learn English in order to talk with friendly people like me, unable to speak his Arab dialect?

"What are you doing here?" I asked Kahlil.

"I help my eleven brothers fish here every day in summer.

What a family! There were sisters, too, besides the parents who would help eat the fish.

"Can't you fish in winter?" I naturally asked.

"No, no. In winter come rainstorms that make it hard to fish."

"What do you do in winter?"

We like to move our sheep to fresh grass, but now people are fighting in this country, and we must stay in one place where the Englishmen can watch us."

When I went to swim in the Lake of Galilee one day, I took time to help Kahlil and his brothers catch their fish. The oldest brother poled their home-made boat a little way out into the lake, and the net was in the boat. After he had lowered the net into the lake and spread it out until the weights on the bottom edge made it hang down wide open, the rest of us dashed into the water in two rows far to either side, splashing to frighten any fish toward the center of the net. Then we grabbed the drag-ropes fastened to the upper corners of the net and held the ropes at shoulder height as we hauled on them. In this way we kept the top edge of the net higher while it was dragged toward the shore, then any captured fish could leap. When the net was almost ashore, we pulled up its bottom edge, making a hammock of it in which we landed dozens of flopping fish. There were mostly sunfish, called "Peter's Fish" in Palestine because the disciple is said to have caught them in the Lake of Galilee. While the fishermen held up the few big fish caught in the haul, they shouted to attract the attention of the women of the family, who had a fire made ready to cook the fish for supper.

Kahlil certainly beamed over the way his mother cooked that supper. In a fireplace made with stones his mother used bulrushes from the marshy shore to make a griddle. When the fish were steaming on the rushes, the girls squatted with us around the fireplace, and we helped ourselves to the fish, which we ate with our fingers. Meanwhile, the mother had spread on the stones, which were hot from the fire, some dough made from wheat that I had seen the family threshing a day or so before. Now bread would

be ready for the men of her family when they sailed across the Lake of Galilee to town, where they market the fish.

When the setting sun colored the red rocks of the eastern shore, there was still work to be done. The girls had to kneel by the lake cleaning the family trousers and rinsing the headcloths free of sweat, for the men of the family must be spotlessly dressed when they go to the place of prayer, the building called a mosque at daybreak. The boys had to tie all the strands of their net that had been torn by the struggles of the few big fish. Tired enough at sundown, all the boys stretched themselves out on rush mats to sleep. Kahlil said then, "Please stay with us and go with us before morning when we take fish to the town to sell." So I curled up on the mat beside Kahlil.

By midnight the moon, shining unclouded in that specially clear air, made so much light that we all roused naturally. That catch of fish for market had been kept alive in an old wood box submerged at the edge of the lake. Now the boys poured the fish into the stern of their boat. Kahlil dropped the wooden rudder pins into place; two of his brothers shoved off; and we four, waving goodbye to the others, leaped in over the side of the boat. Beyond the shelter of the shore the breeze freshened.

By dawn the fishing boat had reached the pier of the only town on the shore, Tiberias.

"Did you know," I asked Kahlil, "that the first settlement here was a summer home for Herod, the man who turned Jesus over to Pilate for trial?"

Kahlil had time to say, "Oh, yes," as we landed the boat to hurry through the empty streets to the mosque. We could see the point of its minaret towering up above the flat roofs of the stucco houses. Not knowing whether I should enter the mosque with the others, as foreigners might not be welcome, I waited outside where I could hear the people within intoning a prayer.

By the time we four returned to the pier a few interested householders had gathered near the boat. While the brothers quickly took the fish with wet hands and tossed them up on the pavement of the pier, Kahlil splashed them with handfuls of water to make them appetizing and assailed each buyer's ear with a cry of "samek," greeting everybody with a "saida," his hand to his heart. People bought from Kahlil, so that his catch was soon sold, although perhaps they did their buying from him only to hear the strange English "thank you" pronounced correctly.—Children's Religion and Sunday School Digest.

—BR—
Evangelist W. W. Kyzar was with Mt. Zion church in Wayne county recently in a good revival. There were 11 additions. In writing about the work at this church, Mrs. C. P. Gilbert says: "Our church has enjoyed the EVERY FAMILY Plan for two years. We have a good Sunday school and B. T. U. We are making plans to build more Sunday school rooms because our Sunday school has outgrown our building." J. I. Hill is pastor.

—BR—
New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

Government Agencies Ask Churches To Help Fight Black Market

Washington, D. C.—(RNS)—The Office of War Information and the Office of Price Administration are calling on the nation's churches to help fight the black market. The two government agencies are asking churches to get their members to sign a pledge that they will do their part in keeping down the cost of living and in helping to distribute rationed goods fairly. Keynote of the campaign is the following pledge which housewives and other consumers are asked to sign:

"To do my part on the home front; to help distribute rationed goods fairly, to help down the cost of living, to help eliminate black markets, to bring violations to the attention of my war price and rationing boards I make the following pledge:

"I will pay no more than top legal prices. I will accept no rationed goods without giving up ration stamps."

The plan was tried out successfully in New Orleans with two hundred churches of all denominations co-operating.

In the New Orleans experiment many thousands of pledges were handed out in churches on Sunday at the close of services. Churchgoers were asked to sign the pledges on the spot and turn them in to their pastors or take the pledges home with them to be turned in the following Sunday. In many cases special sermons were preached on the dangers of the Black Market for the war effort.

The Home-Front Pledge drive is the newest appeal by government agencies for church assistance. It follows closely the War Production Board's appeal to the nation's churches to seek the cooperation of their congregations in increasing production in lagging home-front war jobs.

Earlier the Division of Recreation of the Federal Security Agency's Community War Services called upon the churches for increased participation in recreation programs for war workers and their families.

MOTION PICTURE INDUSTRY ASKED TO ELIMINATE LIQUOR REFERENCES

Harrisburg, Pa.—(RNS)—The Board of Christian Social Action of the Evangelical Church, in a statement sent to motion picture companies has urged the removal of all liquor announcements and advertisements from the movies. Declaring that "among the things which tend to weaken the life of the nation is the favorable attitude towards the liquor traffic created through drinking scenes and the enhancements of the liquor industry which are so often made public in many of the presentations," the statement added:

"This we feel is definitely harmful and out of harmony with the true purpose of visual education. The Board of Christian Social Action of the Evangelical Church, therefore, urges the removal of all liquor announcements and advertisements from the movies. We urge you to take immediate steps to effect this change wherever this is now being done."

—BR—
It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland; and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.—The Southern Christian Advocate.

VICTORY THROUGH CHRIST IS JONES COUNTY B. S. U. THEME

The B. S. U. Council of Jones County Junior College met for the annual fall retreat August 27-29. The theme for this year's program was "Victory Through Christ." Vernon Finley led the group singing and instructed the music directors. Carroll Izard, state B. S. U. president, taught B. S. U. Methods. The program began Friday evening with a social hour. After a series of lively games, delicious refreshments were served by the hostess, Mrs. C. S. Wallace.

Excellent messages were brought to the county members by the faculty advisor, C. S. Wallace, President Young and the B. S. U. secretary. At the conclusion of these messages the group sang songs of victory.

At 5:15 the following morning, Jimmie Todd conducted morning watch at Daphne Park, Laurel, Miss., explaining youth's part in Christ's Victory. Chaplain Charles F. Smith, of the Laurel Air Base, discussed in seminar fashion the part of the B. S. U. in Christ's victory. Vesper services were held on the lawn of the First Baptist Church with J. B. Moody in charge. He painted vividly the crosses on Calvary as Mr. Daniel sang "The Old Rugged Cross."

The regular Sunday morning services were attended by the council members and Sunday afternoon was devoted to the organization of a Bible discussion group and to greeting all the new students.

—BR—

MR. J. P. DEAR

Whereas, the Lord has called home a faithful servant, Mr. J. P. Dear, on August 14, 1943.

Whereas, he served the Bassfield Baptist Church for forty years as Sunday School Superintendent and as chairman of the Board of Deacons, and,

Whereas, he was always faithful and devoted to the work of the church and community, and,

Whereas, his presence will be missed by all, therefore,

Be It Resolved:

First, that the Bassfield Baptist Church, as a body, do extend their deepest sympathy to the family.

Second, that we pledge our prayers in their behalf.

Third, that a copy of these resolutions be sent, to the family; to the Baptist Record; and, to the Prentiss Headlight.

REV. JOE W. HUDSON, Pastor
L. C. BURKETT, Chairman Board of Deacons, Committee

—BR—

MRS. IDA TRIPPE

We regret very much the passing of our dear mother, Mrs. Ida Trippe, on July 4, 1943. She was sixty-nine years, eleven months, and twenty-nine days old. She leaves behind a husband, George Trippe, five daughters, Nadine Thomas, Lessie Shannon, Mayola Brewer, Hattie Lay, of Lena, Miss. Also Ozella Axton of Jackson, Mississippi. One son, J. W. Trippe, also of Lena. One sister, Mittie Brown, of Lena. Two brothers, Jim Gilbert of Lena and Andry Gilbert of Alabama. Nineteen grandchildren, six great-grandchildren. Many relatives and friends.

Mother was a member of the Good Hope Baptist Church. She had been a member for many years. She was buried in the Good Hope cemetery, Leake County. She was buried on July 5, which was her birthday. We grieve about her passing, but believe God needed her in Heaven more than we needed her on earth or he would not have said "come."

MR. AND MRS. J. W. TRIPPE
and Family

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+ INTO ALL THE WORLD +

CHARLES E. MADDRY, Executive Secretary, Foreign Mission — E. C. ROUTH, Editor, THE COMMISSION

The semi-annual meeting of the Foreign Mission Board will be held October 12-13, in the new home of the Board, 2037 Monument avenue. The beautiful building will be dedicated Tuesday evening, October 12, with Mr. L. Howard Jenkins, Dr. C. E. Maddry and Dr. W. O. Carver as the speakers. This will be one of the most significant meetings of the Board ever held. Several splendid young people will be presented to the Board for appointment as missionaries.

On September 2, the exchange steamship, Gripsholm, painted white and carrying in big letters, on her side, the word "Diplomat," left New York harbor carrying 1330 Japanese civilians who will be exchanged some time in October, for Americans and nationals of Western Hemisphere nations in the port of Mormugao, Portuguese India. Americans, who have been interned in the Orient, approximate 1500, most of them in China, are scheduled to leave the Orient, on the Japanese Teia Maru, the middle of September, meet the Gripsholm in the Portuguese port, and exchange passengers. The Gripsholm is expected on the return trip to touch at Port Elizabeth, South Africa, and Rio de Janeiro, Brazil. The repatriation list is incomplete and cannot be fully known until the Japanese ship has cleared from the last port of call about October 1. Preliminary lists, withheld from publication when issued, indicate that, with possibly two or three exceptions, all of our Southern Baptist missionaries in occupied China will be returned on the Gripsholm.

The Inman church, of South Carolina, already supporting Missionary Charles A. Leonard, of China, sent in a few days ago a check for \$1,004.43 for China relief. Miss Lydia Green of Canton had visited with them and the church made this generous offering in response to her plea.

We have a good letter from Pastor L. W. Benedict, Third Avenue Baptist Church, Louisville. The church has THE COMMISSION going into 600 homes every month—the largest church list in the Southern Baptist Convention. He writes: "Our missionary giving has risen from approximately \$600 a year in 1934 to approximately \$6,000 this year; one of the largest contributing factors for that increase was THE COMMISSION in the homes of the members these past few years."

The Kelham Baptist Church, Oklahoma City, Rev. R. C. Howard, pastor, gave over \$1,300 for World Relief. Of this amount \$500.00 was given by one layman. Many homes in this church receive the Baptist state paper, also THE COMMISSION.

H. P. Black, Longview, Texas, writes: On July 25, the First Baptist Church, Longview, Texas, with less than an average morning attendance, due to a ban on public gatherings because of infantile paralysis, placed \$2,248.63 on the altar for World Emergency Relief. Pastor G. Kearnie Keegan brought a heart-stirring message, presenting the needs of the starving multitudes around the world. It was one of the most spiritual scenes ever witnessed in the history of the church as they came down the aisles, many with tears streaming down their faces, and joyfully placed their sacrificial gifts upon the altar. One Intermediate girl who had worked only one week on her first job brought the entire amount of her earnings for that week. A husband brought a check for \$1,000.00 and his wife gave a check for \$500.00. During the week other amounts came in, swelling the total to \$2,648.88.

Chaplain George L. Youman writes us that he was present at the initial organization of the Baptist Association of Hawaii. He writes: "We have good reason to be humbly proud of our workers on this field. The various mission churches in and about Honolulu are a challenge to us. I believe our Board is making the right approach in the establishment of a school."

Last month on this page we carried a note from a little thirteen year old girl in Braxton, Mississippi, who sent \$1.19, the tithe of money received from eggs, to be used for China Relief. A few days ago, we had another letter from her, sending another dollar she had made picking cotton. In the last mail comes a letter from another little Mississippi girl, Jessie M. Morgan, Biloxi, who wrote Dr. Rankin: "I was so impressed by the talks you gave, in the B. T. U. conferences at Ridgecrest, that I would like to have the privilege of sending \$1.00 a week to be used as you see best. This small amount is what I save on my laundry by doing it myself. When I got back home, my sister and I decided that it wouldn't do much good just to talk about how badly in need

these people in China are; the thing to do was to sacrifice something for them. Washing our own clothes is one way we have of giving to them. ... It makes the washing of my clothes a joy when I think that the money I save by doing it is going to a cause such as it is. True happiness I believe comes from sacrifice."

The Nogales Avenue Baptist Church, Tulsa, Oklahoma, has placed THE COMMISSION in the church budget, beginning with 200 names and more to be added. The Third church, Louisville, has first place with 600; First church, Laurens, South Carolina, has second with 307. We are confidently expecting scores of Baptist churches throughout the South to place THE COMMISSION in the church budget this fall.

The plan is very simple: The cost is only 4½ cents a copy for each of the eleven issues during the year (July and August are combined as one). Payments may be made monthly or quarterly. THE COMMISSION will be mailed to individual addresses. Why not send your list within the next thirty days?

In a meeting of the joint conference committee on public relations representing the Southern, Northern and National Baptist Convention which was held on June 14, emphasis was placed on the question of religious liberty in the peace settlement. Dr. James H. Rushbrooke, president of the Baptist World Alliance, participated in the meeting. We are indebted to Mr. E. Hilton Jackson, chairman, Washington, D. C., for a copy of correspondence with the Federal Council of the Churches of Christ in America; also for copy of a letter addressed to the Archbishop of Canterbury, the Archbishop of York, and the moderator of the Church of Scotland. In this correspondence he called attention to the statement signed by fourteen British church leaders, including those already named, which agrees with the Federal Council on the subject of Religious Liberty, but is distressingly silent upon the separation of Church and State. This is one of the most vital questions that face us in anticipation of the Peace Conference at the close of this tragic war. Of course, the major Allied Nations, United States, Great Britain, Russia and China, will largely determine the decisions reached at the Peace Table. There is little doubt that the Vatican

will be given a voice at the peace table. We agree with the statement of Chairman Jackson that no democratic form of government will be able to safeguard religious liberty to its people until this principle of the separation of Church and State is given due recognition in the peace settlement. The joint committee, in its meeting in Washington, urged that religious liberty be stressed with appropriate publicity through the press and public services of the churches, and that an effort be made to enlist all denominations and groups willing to cooperate in bringing about some effective declaration on the question of Religious Liberty and the separation of Church and State to be embodied in the coming Peace Conference. The time has come for us to lead in bringing about the separation of Church and State throughout the world.

Since the preceding paragraph was written there are signs of a concordat between Russia and the Orthodox church, which may mean a revival of union of Church and State in Russia, with the intolerance of pre-Revolution years.

—BR—
THIS IS HOW IT CAN BE DONE
Lawson H. Cooke

About eighteen months ago, Southern Baptists adopted the slogan, "Debt-Free in '43." It immediately struck fire throughout the entire Southern Baptist Convention. It created a denominational pride and determination which inspired pastors and churches to move out toward the accomplishment of that slogan. We are now in sight of its realization.

On September 1, our Southwide debts amounted to \$289,530.97—Southwestern Baptist Theological Seminary, \$24,103.81; Southern Baptist Theological Seminary, \$44,848.35; the Convention note (old Education Board and of her debts), \$220,578.81.

If the present members of the Hundred Thousand Club will pay up in full between now and December 31; and if the membership of the club can be increased fifty per cent and these new members will do the same thing; and if the treasurers of our churches will remit the full amount of payments to state headquarters each month and not carry any receipts into 1944, we will reach our goal of a "Debtless Denomination in 1943."

—BR—
Rock Hill church, Rankin county:
We were privileged to have Elgin West in our annual revival.—C. E. James, pastor.

—BR—
New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

Touching The Bases

By Fred R. Langley
Soldiers, Sailors, Defense Projects
Service

RECREATION AND WORSHIP—“We have had very gratifying attendance during the fellowship hour on Sunday evenings. One soldier who came into the Recreation Room on Saturday evening, made arrangements at the base for someone to work in his place the following Sunday morning. He attended Sunday school, played the piano, and taught a class in one of our departments. Another young soldier came into the Recreation Room one Sunday evening. The next Sunday he sang a solo at the evening worship service.”—First Baptist Church, Columbus.

The above lines prove that good recreation programs in our Service Centers prove a blessing to the soldier and the church which provides spiritual recreational, and social contacts. Mrs. J. K. Fancher is the new Camp Service Director in Columbus, relieving Mrs. Pauline Brandon of these duties after Mrs. Brandon received a fall which resulted in a broken limb. News comes that Mrs. Brandon is recovering from this accident.

COLUMBUS ARMY AIR BASE—Our September visit here found Sgt. Menmens on duty. Chaplain Goodykoontz, the post chaplain at the base, was over in Alabama where he was called to conduct a military funeral. Chaplain Collins, who was so cordial on prior visits, left three days before, being re-assigned to another post for duty. Major F. M. Whidden, special service officer at Columbus, who has always been most cordial and helpful on our visits here, was found with his assistants in a brand-new office building. Major Whidden is a busy person, but never too busy to be of service. More power to him. The U. S. O. continues to render service to the men from the base while they are in Columbus. The director here stated that they had a new recording machine and much sacred and classical music was being played by the men on their visits to the building. This he stated was one of the most popular programs of the U. S. O. for the military personnel visiting the building.

BAPTIST ASSOCIATIONS—Shiloh Baptist Church, east of Oxford, was the meeting place of Lafayette County Association. A good program and fine attendance proved that Baptist churches were cooperating with the state program. Moving over to Benton county at the Pleasant Hill Baptist Church, southeast of Ripley, the afternoon session was well under way. The attendance for the afternoon session was good, and a splendid program was heard. Blue Mountain College was visited after the adjournment of the Benton County Association. Large groups of fine Baptist girls had already arrived for the opening of the college. Dr. Lowrey stated some unfortunately were turned away for the lack of room.

Spending our first night in Ripley, we found the people kind and friendly. Our next association was Tippah county, meeting at the Chalybeate Baptist Church, east of Walnut,

TEXAS WOMEN OBSERVE DAY OF PRAYER FOR AGED MINISTERS

Dr. Thomas J. Watts, executive secretary of the Relief and Annuity Board, reports that the Texas Woman's Missionary Union observed June 14, 1943, as a special day of prayer and giving for ministerial relief in Texas, and thus far the funds received aggregate \$14,279.97, and there is every reason to expect that it will pass the \$15,000 mark soon.

This special day of prayer and giving for ministerial relief was begun by the women of Texas more than ten years ago, and the amount given by the women has increased year by year. This year they have already exceeded their goal of \$12,000 by more than \$2,000 and funds are still coming in.

This special day has not only increased the funds available for relief benefits in Texas through the Relief and Annuity Board to aged ministers and widows, it has also accentuated the importance of this work in the minds of the Texas women and of the churches generally. Of course, it will be understood that the funds given by the women of Texas on the special day are in addition to their regular gifts through the Cooperative Program, and the increased funds received has made its appropriations to Texas beneficiaries.

This service on the part of the Texas women should provoke the women in other states to perform similar good works. The number of retired preachers who cannot benefit by the Ministers Retirement Plan is legion; therefore, the necessity for liberal contributions with which to aid them.

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

Mississippi. This church celebrated its 100th anniversary July 25. The building was filled with Tippah county Baptists. Rev. J. B. Parker is moderator. The program was good, and everybody present brought fried chicken, pies and cakes for the noon-day meal. Leaving Chalybeate, Corinth, some distance to the east, was reached, where the Alcorn County Association was in the afternoon session at the First Baptist Church. Dr. V. Ward Barr is pastor and moderator. Mr. J. W. Doggett, a member of the association, brought a splendid Sunday school report. Mr. Doggett can be referred to as “the Man of the Association,” for he has served well for 55 years in this county as a Sunday school superintendent.

To the Members of Carterville Baptist Church:

Beginning with this issue you will receive *The Baptist Record* for a period of three months. This is made possible by the generosity of three fine Christians. It is our prayer and desire that you shall read the *Record* and by so doing be inspired to higher Christian living and more earnest Christian service.

We are praying that *The Baptist Record* shall be a part of our budget for the next associational year.

Yours in His Service,

Lloyd Shelton, Pastor.

CARSON BAPTISTS COMPLETE BUILDING PROGRAM

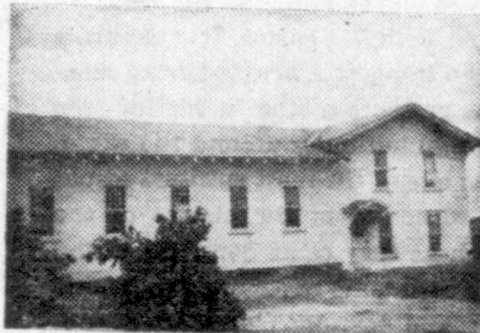
Carson Baptist Church has recently completed a building program which



Front View—Carson Baptist Church.

was begun a little over a year ago. The building program, which included the remodeling of the auditorium and building of Sunday school rooms called for an expenditure of over \$2,400, has been paid in full.

The heating system, butane gas, was installed in June, which will make the auditorium and the six Sunday school rooms very comfortable for the



Side View—Carson Baptist Church.

winter months. The building and equipment stand as a monument to the faithfulness and loyalty of its members and pastor, G. E. Wells.

The church sponsored a Vacation Bible school recently with an enrollment of 62 and an average attendance of 58. The commencement program showed the results of the week's training.

—BR—

Y.W.C.A. WORK IN NORWAY RESTRICTED

Stockholm (By Wireless)—(RNS)—The Quisling authorities in Norway have considerably restricted the work of the Young Women's Christian Association in the Nazi-held country, delegates at the Y.M.C.A. conference at Gothenburg, Sweden, were told.

In an address to the conference, the Norwegian representative, Liv Natvig, wife of a Norwegian pastor, revealed that the Y.W.C.A. has been refused the use of meeting rooms and that a promising scout activity has been prohibited by the Quisling government. Several Y.W.C.A. workers, she stated, have been mobilized for compulsory labor service by the authorities. The speaker announced that a strict censorship had been put into effect against religious book publishers and the few remaining Christian journals in Norway have been suppressed.

Discussing the present position of the church in Norway, the Norwegian delegate declared: “It is no exaggeration to say that there is a positive hunger for God's word in many parts of Norway. The churches are full and Holy Communion services were never attended by so many people. There is a waiting list of people who want to buy Bibles and many gather for Bible study classes arranged by the leaders of the Clergymen's Association.”

The Norwegian Y.W.C.A. leader summed up by saying: “Conditions in Norway have led to a spirit of great earnestness and the people are rallying around the only indispensable thing that endures when everything else fails—religion.”

LIQUOR ON RADIO CONDEMNED BY MILLIONS

Chicago—When a stirring appeal from the Government is made for Red Cross aid, or on behalf of new enlistments in the WAACs, the WAVES, or SPARS,—or when, just as a beautiful musical program reaches its climax, or a wholesome Christian service concludes with a moving prayer for individual consecration and national unity,—could anything be more crude or devastating to decency, good taste, and the good-will of patriotic listeners in millions of homes, than the sudden intrusion of a blatant “Got Your ‘Blank’ Beer? If not, get it,” or “Use Chapel Chimes wines with your next roast,” asks the American Business Men's Research Foundation in “It's Hard to Believe” series of illustrated news releases.

“More and more, increasing thousands, if not millions of listeners, are taking the quickest means at hand to protect their home life against the greedy invasion of the brewers and wine makers,—THEY TURN OFF THEIR RADIO.

“The overwhelming condemnation of such advertising by the National Congress of Parents and Teachers, composed of 27,000 local associations with 2,500,000 parents as members, should not be overlooked, nor the protest of the National Education Association, speaking thru Dr. Howard A. Dawson as Director of Rural Service, who has pointed out “We do not see that the advertising of alcoholic beverages is very compatible with the position that we should teach their harmful effects.”

“The majority report of the Committee on Interstate Commerce, presented to the United States Senate April 28, 1939, by Senator Johnson of Colorado, summed up the indictment:

“The testimony before the subcommittee clearly indicated that radio advertising of alcoholic beverages is peculiarly objectionable to the family circle, as for example: Sunday morning of this week, a sermon from the Church of the Air was enjoyed, and immediately at the close of this there came an invitation to drink bock beer. This is highly offensive to users of liquor as well as to total abstainers.”

—BR—

LAUNCH WIRELESS SERVICE BETWEEN TOKYO, VATICAN CITY

Stockholm (By Wireless) (RNS)—Direct wireless communication between Tokyo and Vatican City will be inaugurated beginning August 25, according to a report received here from the Japanese capital.

Political circles in Japan said the new communication set-up will facilitate contact between the Roman Catholic Church and the Japanese government.

(A Tokyo broadcast recorded in Washington, D. C., by the United States Foreign Broadcast Intelligence Service was quoted as follows: “In view of the changes in the European situation, the communications ministry recognized the need for direct communication with the Vatican and has been negotiating for some time with the communications bureau of Vatican City.”) (Editor's note: Since when did Catholics become so numerous that a direct line from Tokyo to Rome is a necessity?)

—BR—

Port Gibson, Claiborne county: Just closed a good revival with C. W. Thompson, pastor of Secend Avenue church at Laurel doing the preaching and the pastor leading the singing. There were 13 additions.—Paul Boothe, pastor. (Editor's note: C. W. Thompson was formerly pastor at Port Gibson.)

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Training and Promotion

October is always the special month in the fall for Sunday school training. This great feature of the work, along with that of State Mission Day, gives the two great emphases for October, which is the first month in the new Sunday school year. This is certainly getting off to a good start in the new year with these two very worthy objects coming in for special consideration.

This year it is being suggested that we make October a month for both training and promotion. That is, that each school set aside one week during the month for a great Training and Promotion Week, with special emphasis given to each department of work during the week, if it is a departmentalized school. If the school is on the class basis only, then the same emphasis can be given to the various age groups. The idea back of this is to put into one week a great deal of planning and study in order that there may come to the school the advantages of a great week of training and also to give due consideration to the importance of the work of promotion.

On pages four-eight of the September issue of the Sunday School Builder there is set out a most excellent schedule and suggested program for such a week. We have read it carefully and are thoroughly convinced that such a week's program will be of invaluable benefit to a school.

In this program there is an opportunity at the general period each evening to present the work of certain departments so that all will share in this during the week's work. In other words, it is a program that involves every department in the school in both training and promotion.

Of course, such a plan will call for advanced preparation and thorough advertising among the various departments and age groups. The week should be set right away, the books decided upon and ordered, the teachers selected and enlisted, and thorough advertising done throughout the school in preparation for that week. The idea is to make it a great week of training and promotion for the entire Sunday school. Such a week's work, properly planned, will greatly set forward the work of the new year at the very beginning of it. The new workers will have the advantage of it at the outset, and the old workers will also reap the benefits of such a week.

Promotion Day

The last Sunday in September, which is the last Sunday of the Sunday school year, is Promotion Day in the Sunday school. This is a time when all adjustments from class to class within the department and from department to department should be made for the entire year. The teachers and officers should certainly plan for the schedule of the day in order that the best may be accomplished. On pages one and two of the September Builder is a splendid article, and also a suggested schedule, for Promotion Day. These schedules may be changed as desired,

but certainly each school should work out in advance its schedule for the day so that the leaders will know in advance what is planned.

Two or three things will keep a Sunday school well graded, after it is once graded right. One of these is the proper observance of annual Promotion Day. This means that if the pupils are properly classified when they enter school, and Promotion Day is observed each year as it should be, these pupils will be always properly graded. Then, too, they will always know that the only time of the year when changes are made is on Promotion Day.

Therefore, plan for the proper observance of Promotion Day in your school the last Sunday in September.

We are happy to report these standard units that have recently joined our ever-growing ranks of standards:

T. E. L., Adult class, Pontotoc, Mrs. John W. Cook, teacher; Fidelis, Young People's class, Philadelphia, Miss Jimmie Land, teacher; Always Ready, Intermediate class, Picayune-First, E. C. Sones, teacher; Junior Department B, Hattiesburg-First, Mrs. T. T. Brown, superintendent; Extension Department group, Philadelphia, Mrs. W. D. Cole, leader.

Welcome to Standard Land, and congratulations on this good work.

Bon Voyage Program

Each year the Sunday School Board gets out a Bon Voyage program to be used in the opening worship period of the Young People's department to honor the members who are leaving for college, and those going into the service of our country. However, it may be used at the Sunday evening church service if the pastor desires.

The Bon Voyage program for this year has been prepared by Mrs. John McGuire of Birmingham, Ala. It is a very excellent one. Copies may be secured by writing Mr. Philip Harris, Baptist Sunday School Board, Nashville 3, Tenn.

George Did It

George County Association has had the habit for several years of being 100% in Vacation Bible schools. They have done it again for 1943. Congratulations.

There are only five Baptist churches in George county, but they always do good work in every phase of the program, and the Vacation Bible school is always part of their summer schedule. We appreciate this excellent work on the part of those five good churches in George county. Yes, George did it again by being 100% in Vacation Bible schools for 1943.

—BR—

"After all the greatest contribution that America is making to the war is not simply guns and tanks and ships and planes—important as that is—the greatest contribution that we are making is the incomparable and unconquerable human spirit."—Governor J. M. Broughton, of North Carolina.

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

BROTHERHOOD PROGRAM OF ACTIVITIES FOR 1944

STATE BROTHERHOOD SECRETARIES

Florida—J. Harrison Griffin.
Illinois—George W. Schroeder.
Louisiana—Ira C. Prosser.
New Mexico—E. A. Herron.
Oklahoma—Elmer Ridgeway.
Tennessee—E. K. Wiley.
Texas—R. A. Springer.

**Baptist Brotherhood of the South
Commerce Title Building
Memphis, Tennessee**

The following program of Brotherhood activities for 1944 was formally adopted during the Annual Southwide Brotherhood Conference at Ridgecrest, August 4-10, 1943.

LAWSON H. COOKE,
General Secretary.

1. Cooperative Program

The Cooperative Program is our basic plan of denominational financing. It is a plan which, with the exception of rare emergencies, will adequately provide for every phase of our denominational work. More than ten thousand churches are not contributing through the Cooperative Program. It is true that about half of these churches are contributing to certain phases of our missionary work, but we cannot escape the fact that designations are usually discriminations. By their very nature they are not cooperative and do not encompass our entire denominational program. It is the purpose of the Brotherhood, by an active and continuing effort, to encourage every church and every man in every church to participate in the entire program of our denomination through a liberal support of the Cooperative Program.

2. State Papers

Throughout the Southern Baptist Convention the Brotherhood has been saying, "You cannot enlist an uninformed man." In our state papers Southern Baptists can find a complete and accurate presentation of our cooperative denominational efforts. It is not straining the point to say that one's denominational information cannot be complete unless one is a regular reader of his state paper. The Brotherhood therefore pledges anew our complete cooperation with every effort to place the state paper in the budgets of our churches and thereby develop an informed denominational constituency.

3. Worship Services

It is extremely important that serious and immediate consideration be given to the worship services of our churches. While the attendance upon the morning worship service is holding up very well, and in many churches has increased, nevertheless, in very few churches will it represent forty per cent of the resident membership; not twenty-five per cent of the men of our churches attend this service. The evening worship service is very poorly attended—perhaps by not more than fifteen or twenty per cent of the membership—while ninety-five per cent of the members of the average church are never seen in the mid-week prayer service. The Brotherhood believes that all of these worship services are vital to the life of our churches, and during 1944 will throw ourselves full-length into the task of increasing the attendance upon all of them with particular emphasis upon the Sunday evening service and the mid-week prayer meeting.

4. Replacements

Military and associated services have taken thousands of men out of our churches. This has resulted in vacancies in our organizational life which will seriously impair the work of our churches and denomination unless these vacancies are promptly filled. Obviously, they must be filled by those men who remain at home. The Brotherhood, during 1944, will urge and encourage the men of our churches to accept any responsibility to which their church may call them. Many pulpits are vacant because the pastors have been led of God to minister as chaplains to the men of our armed forces. It seems impractical to fill these vacancies promptly, and our churches might suffer because of this situation. The Brotherhood will urge competent and consecrated laymen to offer their services to these churches during this pastorless period.

5. Baptist Institutions

A godless intelligence is the most dangerous force in human society. Education without Christ is not Christian education. The Brotherhoods of the Southern Baptist Convention pledge our complete cooperation to our denominational schools, colleges and other institutions to the end that they are adequately financed and generally patronized by Southern Baptists.

Directory

SOUTHWIDE BROTHERHOOD OFFICERS

John W. McCall	Chairman
E. C. Smith	Secretary
C. H. Heacock	Treasurer
J. T. Henderson	General Secretary Emeritus
Lawson H. Cooke	General Secretary
Hugh F. Latimer	Associate Secretary

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for September 19
THE SIN OF MOSES AND AARON
Numbers 20

Introduction.

At the risk of being accused of senseless repetition, I tell you, "Read the whole chapter, and do it now. For more than forty years I have been a teacher of books, and my first request and requirement of my classes is, Read your assignment. If it is important to do that anywhere else in the world of learning, it is trebly important in the study of the Bible.

We have the people here recalling the pleasure features of their past, but forgetting the goodness of God to them both in the past and in their present. They were always recalling the pleasures that were theirs in Egypt, forgetting the burden of slavery they bore while there. Well, there are Christian people who do a like thing when they turn back in their hearts to the pleasures of the sins that were theirs when they had not yet chosen Christ as Captain. Beginning the Christian life with a rush and a singing enthusiasm, they gradually learn that it is not theirs to live in a constantly sustained state of lofty feeling. They get the notion that the end of all Christian living is to feel good, to feel like shouting all the time, and that shouting is about the most difficult work a Christian should be expecting to do. They refuse to learn that the Kingdom of God is not all shouting and singing, but keeping right with God, maintaining peace with Him through faithful service to Him, and rejoicing in the Spirit of Christ with a joy unspeakable and full of glory, a joy that fruits from righteous position and a peaceful progress.

I. The Thirst That Tried the People. Num. 20:1-5.

Of course our God could have given them water in the desert! He had done it: He did it here. He could have turned the desert sands into springs of water for His people, but at what cost to the people? People who have everything furnished at their fingertips with no zest of labor to themselves never develop, neither a man, nor a race of men. The very squirrels in the parks, children of the wildwood folks who rustled their living and waxed strong and skillful in the process, become thriftless beggars when visitors feed them into dependence upon others for their food. Our present enemies, thank the Lord, were wrong when they declared the Americans to have degenerated into a race of softies; but who can doubt that we have been headed in that direction while our government was feeding us on the credit of the taxpayers of the nation, and great armies of men were becoming mendicants insisting that it was the duty of the government to feed them and maintain them in luxury for the duration of a life of idleness. Let the people feel the pinch of want, and they quickly betray the stuff of which they are made. The children of Israel squawked and in that squawking betrayed their need of a strengthened character if they

would do the work of God.

II. Moses Goes to Get Strength. Num. 20:6-9.

Poor old Moses! He became overwrought and did wrong! But, did he not start out right? "Let me get away from this bunch of bawling babies! They have burdened me with a load I cannot bear! Years I have been with them now, doing my best for them under the shadow of God, and what good has it ever done them? I have cast the pearls of my heart's best love before them, and they have trampled them under their brutal feet and have now turned upon me!" So Moses went to the Lord with his trouble. And that was a great deal better than you and I usually do! It's the truth!

"Jehovah spake unto Moses." Of course He did! When Moses, Mike, James or John, Peter or Paul, Bill or Bob, goes to the Lord for help, the Lord speaks to him. Try it sometime and see!

I have a dear friend here in my town whose gallant soldier son was killed in the line of duty a day last week, and the father here was distraught and inconsolable until a member of the skilled craft in which he works called upon him and said, "Doctor, when I have been in trouble as you are now in trouble, I have found comfort in one place in with one person—the place of prayer, and the person of the Lord." Report says the father betook himself to that place and that person and found there a blessing. That is just one way of saying "Jehovah spoke to him." My friend, the hour of trial hastens toward you. Will you remember this when it comes: Jehovah will speak to you. Give Him a chance.

The Lord told Moses what to do. That follows as surely as the day follows the night. It always follows. You go to Him simply, sincerely, and He will tell you what to do.

III. Moses Disobeys God. Num. 20:9-11.

"There now! Moses fell down!" That's right! Give it to Moses hot! He deserves it! But, softly, tread softly to Moses. Smite softly the rebel back of Moses till first you have stood before the bar of your own soul and answered this: Did you ever do a like thing? You knew what God had said for you to do! He had told you as plainly as it could be written, but when it came to the doing, you did as you pleased, knowing very well that what you were doing was not what God had told you to do! I am not asking you to excuse Moses, I am demanding that you convict yourself. Now you'd better give the mule-whip to Moses and say, "Lay it on me hard, mine ancient friend! I had a better chance to know the right than you did in your far-off age, and I have done worse than you did."

And Jehovah punished Moses! Oh, well! If you don't like that word, say the Lord chastised Moses. That will suit me all right. Whatever you call the thing the Lord did to Moses, I shall still think Moses was sorry to have merited the treatment he received. To strive a long lifetime for something and then through an act of sinful folly to have that excellent and highly desired something denied, how tragic! But it occurs in real life every day.

I am thinking of my schoolmate of the years long still, a boy of fine promise in his profession who, because

"COMMITTEE ON PREPARATION FOR POST-WAR MISSIONS" REPORTS to the

EXECUTIVE COMMITTEE OF THE CONVENTION

H. H. Hargrove, Chairman
Waco, Texas

Along with other committees appointed by the San Antonio Convention the "Committee on Preparation for Post-War Missions" submitted its report to the Executive Committee in May. . . .

For those who do not receive the Book of Reports prepared since the meeting in May, we give below a brief outline of the recommendations of the report: (1) That a Southwide revival effort be launched; (2) That our mission boards be asked to keep our people informed concerning our current and post-war needs; (3) That by every possible means the need for missionaries after the war be laid on the hearts of our youth; (4) (a) That the campaign to pay our debts in 1943 be promoted to a victorious conclusion by January 1, 1944; (b) that stewardship be vigorously promoted, (c) that the Cooperative Program be preserved as our primary means of giving financial support to our mission agencies, (d) that a way be opened to receive extra free-will gifts from our people for a post-war mission fund, to be known as "The Baptist World Redemption Program," (e) that gifts be made either in cash or government bonds, and the Executive Committee be the receiving agent, (f) that these funds be divided by the convention between the Foreign Mission Board and the Home Board, (g) that all state boards, secretaries, editors, etc., be requested to give full cooperation; (5) That the planning of post-war mission programs be left with the mission boards; (6) That the Committee on Public Relations begin effort immediately to influence those most likely to determine the conditions of peace; and (7) That the committee ascertain the post-war plans of

appearances for four hours were unfavorable, got drunk and loosed a wild tongue that had not God in awe, who, ever since that fateful night, has trod a path under a cloud whose shadows he has never been able to escape.

IV. The People Are Blessed by Moses' Ministry. Num. 20:12-13.

The people were blessed. They got water. "How could God bless people through a disobedient servant?" How would He ever bless them if He could not? Say! Have you ever been a blessing to anybody? Just anybody? Yes? Well, shut up, then, and thank the Lord that He can use very poor excuses for servants to get His work done, and that He always does the best that even God can do with the men and women He has. Who are you; nay, who am I, to hurl the cynic's ban, to cast the contumelious stone—ah! wait a minute! Why am I to sling a brickbat at sun-crowned Moses for his one mistake, and to wonder why God should open a fountain in a rock in response to the stroke of Moses' rod, while I have pled with Him to hear my cry even when I have made it in the hip-deep slime of sin, while surfeited with the wine of wickedness? Proud heart! Self-righteous spirit! Uncharitable soul! Unfriendly hand! Unfaithful friend of God! May He be merciful to me, a sinner!

KNOW YOUR BIBLE

1. Do you know where King Saul lived, and what the city, or location is known as at the present time?

2. Where was the "Garden of Gethsemane" and what does the name mean?

3. What does "the house of Chloe" in I Corinthians 1:2 mean?

4. In Joshua 11-13, cities of strength were not burned, and might be called ancient town sites. Can you describe them?

(Correct answers on Page 15.)

other Baptist bodies with a view to a correlation of effort.

The committee sought counsel from a wide cross-section of Southern Baptist leaders in formulating this report and it contains many suggestions received from them. The five suggestions which occurred most frequently in this correspondence were: The promotion of a South-wide revival, the payment of all South-wide debts, the preservation and strengthening of the Cooperative Program, the launching of a program to receive extra free-will gifts for post-war missions and that this program be presented to the churches at the time when the Hundred Thousand Club had formerly been presented. . . . Since the convention did not meet, perhaps it would be proper for us to make . . . two suggestions.

First, the time is ripe for every pastor and every church to redouble efforts to sweep our southwide debts out of the way before the new year dawns. Thrilling news from Dr. Dillard is contained in the Baptist Program, which just came to my desk, that the debt is now down to \$444,355.64. The gleam of light that this news affords is most heartening. We should hasten on to the dawning of the new day. I, for one pastor, would be glad to co-operate in a "Debtless Denomination Day" this fall, if Dr. Dillard should designate such. Let us remove this barrier of debt and its hindrances to our efforts for a needy world. Let us join in conferring the "D.D." on Southern Baptists—"Debtless Denomination."

With the debts out of the way, the question arises "What about the money that has formerly been given to the Hundred Thousand Club?" Shall we allow this tide of giving to cease because its past objective has been accomplished? I think not. The appeal for the Hundred Thousand Club has done more than help pay our debts. It has strengthened our appeal for the Cooperative Program. The Cooperative Program will be strengthened and the cause of missions greatly helped if this great tide of giving is turned to a post-war mission fund when the debts are paid. This is what our committee had in mind in suggesting the opening of a channel for free-will giving to such cause. It would be tragedy to announce that the debt is paid and no more funds are needed. While our Executive Committee does not feel authorized to set up a new program for the convention, it would be helpful and seem proper for them to suggest the continuation of these gifts for a post-war mission fund after the debts are paid. The Executive Committee could hold such funds pending definite action by the convention in 1944. There is an ever-rising tide of interest among our people in a post-war mission program and the above suggestion would grip their imagination and release even larger giving than we have seen for our debt paying program for the definite purpose of sending missionaries out to the needy world after the war.

—BR—
New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

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DEPARTMENT OF TRAINING

AUBER J. WILDS
State Secretary

Box 530
Jackson, 105, Miss.

Miss Sara Wallis
Associate

Promotion Day

The way to keep a union graded and everything working in harmony with most efficient results is to have a promotion program each year. This program should be more than just saying to those who have attained the proper age: "You must go to the other department tonight." It must be a real occasion with a program that will be looked forward to each year by those who are to be promoted. The day for promotion each year is the last Sunday in September. This year it will be September 26th. Begin now your plans for it. Read the suggested program in the September issue of the Training Union Magazine. It is good, is always good. Order the promotion certificate from the Baptist Book Store, Jackson, Miss. Let the program be a part of the evening preaching service. (Your pastor will cooperate with you in this, and will plan his sermon in keeping with the occasion if you ask him.) This promotion will include members from the Story Hour through the Young People's department. If you have sufficient number, say of Intermediates, to be promoted to make even a small union, it may be best to make of them a new union. Get a good leader for them and give them a list of all possibilities for their union. They may surprise you in how they go to work to build the "best" union in the church.

September Theme and Lesson Topics

Theme: We believe in the worth of every human soul. Scripture: John 3:16; Matt. 5:25-30.

Doctrinal—God's Value of Human Life. Devotional program—Every Christian should increase in value. Christian Service and Christian Living Program—Every Christian should win others to Christ. Missionary Program—Our Living Faith Depends on Vital Preaching. Make these programs helpful by planning them well in advance, having some originality in them, follow them through with some practical work during the week.

What Baptists Believe and Why They Believe It, by J. G. Bow is the most complete brief discussion of the subject we have seen. Get a copy from the Baptist Book Store, read it and you will want others to read it also.

Personal Letter

I take this means of expressing thanks to Brother Wilds for the opportunity of working in Pearl River Association this summer. The five weeks spent there in the Lord's service shall not be forgotten soon. I enjoyed meeting and knowing all the fine people with whom we worked. My prayer was that lost souls would be brought to the Savior through our efforts. Jesus said, "As my Father hath sent me, even so send I you." I am glad that He sent me there to work with you people. All the splendid cooperation was greatly appreciated. I would especially thank those fine ladies for so graciously opening their homes to us: Mrs. Aso McQueen,

Corinth church; Mrs. J. C. Stewart, Roseland Park church; Mrs. Neil Lumpkin, Carriere church; Mrs. J. D. Griffin, Goodyear church, and Mrs. Hubert Smith, Derby church. I hope I may be privileged to work with you again. Pray for me as I continue in the blessed work of Him who "blesses us to be followers of Him." —Wanzie Stringfield, Bethel Baptist Church, Franklinton, La.

New Providence and Sarepta, Franklin County, Organize

Thanks to Brother N. W. Carpenter, pastor of New Providence and Sarepta churches in Franklin county, for a report on the organization of unions in these two churches. We are happy to add these to our list of churches with unions and hope their example shall be followed by every church in the state—why not give every soldier in the Lord's army a thorough training in the technique of this spiritual warfare we are waging!

Lafayette County Plans Church to Church Campaign

At the regular association, meeting at Shiloh Baptist Church September 7th, plans were made for a church to church campaign to be conducted the week of October 24-31. Enlistment Pastor E. G. Hightower will, with several others, conduct a tour of the churches of the association, making three churches a day, morning afternoon and evening. The program will run for something like 2½ hours and will include various matters vital to church efficiency. It is hoped that a foreign missionary can be secured as a member of the party. The original plan only included fifteen churches, later plans will include each of the twenty churches.

Alcorn Changes Time of Meeting

At the last meeting of the Alcorn Associational Training Union meeting which was on the first Sunday in September, it was decided to change the time of meeting to a week day night. Monday following the last Sunday in November will be the time of the next meeting and Tate Street church will be the meeting place. This change to make it possible for pastors who have Sunday afternoon appointments to attend. It has been proved that some of the best associational meetings are those held on week day nights, and we feel that this change for Alcorn will be an acceptable change in policies.

Friends of Mr. T. J. Boyd, associational director of Adams-Franklin Associational Training Union, will rejoice in the fact that he has surrendered to the call to preach. Brother Boyd is deeply interested in Kingdom progress, and has, as a layman, been a faithful and successful worker. He is a member of Westside Baptist Church, Natchez. Miss Era Duncan has been elected to take his place as associational director.

Send Us Your Name

Many changes are being made in the leadership of our unions, both

OVER-FLOWING MEASURES

During 1942, after paying war taxes and higher living costs, the people of the United States saved \$26 billion. During 1943, savings will jump to \$40 billion. And should the war continue through 1944, the savings since Pearl Harbor will reach the staggering total of \$120 billion, the U. S. Department of Commerce states.

Bank deposits have soared from \$68 billion in 1939 to over \$100 billion in 1942—an increase of 45% in three years.

Throughout the 1920's there was about \$4 billion in money in circulation. Even at the peak of hoarding in 1933 there was less than \$8 billion. Today the total is an amazing \$18 billion.

In the hey-day of 1929 our national income topped \$83 billion. At the depth of the depression in 1932 it was less than \$40 billion. War preparations in 1941 pushed national income up to nearly \$95 billion. In 1942 it was \$113 billion. In 1943 national income is soaring to between \$118 and \$135 billion.

And net national income is even greater. War-time income is up about 100% over 1938. The cost of living is up only 26%. In 1942 retail sales ate up only 50% instead of the usual 60% of national income. War taxes, while high and going higher, leave many billions in the national pocket, the so-called "inflationary gap."

As a discriminating testimony to the indispensable function of Christian education, the treasury department exempts from taxation such contributions up to 5% of a corporation's net income and up to 15% of the net income of an individual.

With current war taxes of 20% to 88% for individuals, and 27% to 81% for corporations, contributions are encouraged and rewarded by the lowest net cost of giving ever known in our history. Thus many corporations can contribute \$1,000 at a final cost to them of only \$190.

Mississippi is largely an agricultural state. In the United States, farmers' cash income is up from an estimated \$9,100,000,000 in 1940 to more than \$19,000,000,000 this year, while farm mortgages have declined from a high of \$13,000,000,000 in 1923, to \$7,800,000,000 in 1940 and are expected to drop to between \$6,500,000,000 and \$6,000,000,000 this year.

Individuals and churches, remember your Blue Mountain College as God has prospered you. Donate to its en-

local and associational. You will do us a great favor if you will send us the name and address, stating which church or association, of directors and other officers. Thank you so much for doing this. It will not be presumptuous, we are requesting it.

CENTRAL COLLEGE

Conway, Arkansas

A Distinctively Christian College Exclusively for Young Women

• Accredited • Member North Central Association • Offers first two years of thorough college work in Liberal Arts, granting Associate in Arts degree • Courses in Music, Art, Home Economics, and Secretarial Training • Expenses \$36 a month • Opportunities for work • Suites in modern fireproof residence hall • Write: Edwin S. Preston, President, Box MB, Conway, Ark.

25 Years Ago

If the Baptists of Mississippi averaged giving to the Lord ten cents a week, their contributions for one year would amount to about nine million dollars.

It is said that fifteen young men from the village of Clinton are already doing service over seas.

Pastor W. S. Allen, who recently took charge of Immanuel church, Hattiesburg, writes that he has been given a cordial reception and that opportunities for work are many and inviting.

A letter from Dr. W. T. Lowrey tells of Blue Mountain College being full to overflowing. The same condition is reported from Woman's College at Hattiesburg.

Miss Lillian Forbes, the elementary Sunday school worker of Alabama, gives "Six Ways of Giving."

1. The careless way—not knowing what it is for.
2. The impulsive way—only when a sad story is told.
3. The selfish way—making money by fairs and festivals.
4. The self-denying way—doing without something we like so as to have money thus saved to give.
5. The systematic way—giving a definite part of any we receive. (The Bible says, The tithe (or tenth) is the Lord's.)
6. The proportionate way—giving some for local and some for home and some for foreign needs.

New Palestine church in Pearl River county reports a good revival recently with M. E. Perry of Hattiesburg assisting Pastor Phil J. Walker. There were 13 additions.

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

dowment fund in September, October and November.

NOW IN ITS
SECOND EDITION
at a NEW LOW PRICE—

★ ★ ★

The March of God
IN THE AGE-LONG STRUGGLE

By John J. Wicker

"The best treatment of the best subject before the American public today." The subject is the purpose and progress of God's plan for the ages, as revealed in the Bible. The treatment is a magnificent book based on the grand premise that "all history is born of man's obedience or disobedience to the will of God." Simple, suggestive, sane, and sufficient, this is a must book for all concerned about a Christian victory and a Christian world. (26b).....\$1.75

Baptist BOOK Store
500 East Capitol Street
Jackson, Mississippi

GAUTIER BAPTISTS WILL CELEBRATE FIRST ANNIVERSARY

The Baptist Church of Gautier will celebrate the first anniversary Sunday, September 19, 1943, at three o'clock p. m.

A program has been planned as part of the celebration and a social hour will follow.

During our first year of work we have been wonderfully blessed. Our church was organized in the Gautier school building and we continue to worship here; however, we have recently purchased a lot facing highway ninety which measures 250 feet by 700 feet and we are looking forward to having our own house of worship.

An enrollment of 92 in Sunday school with a good percent of daily Bible readers is a good record for a newly organized church. An active B. T. U. is also organized.

Prayer service is held each Wednesday evening followed by choir practice. The junior choir which was recently organized by Kell Penton, is proving to be a success.—Mrs. O. B. Loper, Sr., clerk.

—BR—

DR. TRUETT IMPROVES

Pastor Geo. W. Truett has been gradually but constantly improving since the operation on his left thigh bone in Baylor Hospital about four weeks ago. He has returned home and walks with increasing strength. He preached September 12, which was the forty-sixth anniversary of his pastorate in Dallas. While his friends greatly sympathize with him on account of his recent suffering, all of us are thankful for his recovery.

—BR—

G. E. DENLEY

In 1920 when the Yalabusha county Baptist Association was organized, Brother Denley was elected moderator, which position he held until 1942, when because of ill health he was not able to attend the meeting of the Association.

In 1923 he was elected a member of the State Convention Board which position he held until 1944.

In both positions he was faithful to the trust committed unto him endearing himself to the members of the Association. All of our hearts were made sad upon the news of his departure August 14, but we feel that it was gain to him.

Because of our sincere love for him

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

MALARIA
IN 7 DAYS
take **666**
Liquid for Malarial Symptoms.

10¢ 25¢
Calotabs
Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil.
Use only as directed on label.

CHANGES AMONG THE CHURCHES

By Dr. Chester M. Savage
Called and Accepted

B. Frank Smith, Magnolia, Miss.
C. B. Hamlett, III, Winona, Miss.
L. Gordon Sansing, Brandon, Miss.
N. F. Davis, Jr., Union church in Walthall county, Miss.

M. C. Nelson, Hathorn church in Jeff Davis county, Miss.

Elton Barlow, Calvary, New Orleans, La.

Roy Fincher, Merrimack, Huntsville, Ala.

E. V. Appling, Franklin Avenue, New Orleans, La.

C. C. Eiland, Bagdad, Fla.

H. D. Jordan, Bunker Hill, Marion county, Miss.

M. H. Godfrey, Conroe, Texas.

Ralph Arms, Spring, Texas.

J. H. Clay, Mt. Pleasant, S. C.

Clyde L. Breland, Chaplain, U. S. Army.

J. Dan Taylor, Virginia Avenue, Louisville, Ky.

O. B. Mylum, Berea, Ky.

E. M. Skinner, Benton, Ky.

W. H. Hawes, Picher, Okla.

E. E. Ham, High Springs, Fla.

L. B. Crantford, Homestead, Fla.

James Morgan, Ferguson Park, Newport News, Va.

Rex Brown, Martinsville, Ill.

S. S. Borum, Elvins, Mo.

Paul Andrews, Lockwood, Mo.

Robert H. Baker, Greenfield, Mo.

James L. Sullivan, Brookhaven, Miss.

Resigned

B. Frank Smith, Durant, Miss.

L. Gordon Sansing, Springfield, near Morton, Miss.

C. B. Hamlett, III, Decatur, Miss.

N. F. Davis, Jr., Leaf River, Covington county, Miss.

C. S. Thomas, Duck Hill, Miss.

John B. Laney, Weir, Miss.

M. C. Nelson, Wanilla church in Lawrence county, Miss.

Elton Barlow, New Salem, Lucien and Concord in Franklin county, Miss.

E. V. Appling, Wilnot, Ark.

R. C. McGlamery, Holland, Texas.

Roy Fincher, Eden, Ala.

Olin Ray, Grant, Ala.

Clyde L. Breland, Virginia Avenue, Louisville, Ky.

O. B. Mylum, Columbia, Ky.

Ozie Pruett, Raton, New Mex.

Floyd Yeats, Yuba, Okla.

Dr. Arthur Jackson, Morningside, Atlanta, Ga.

L. B. Crantford, East Lake, Chattanooga, Tenn.

Ben Starwalt, Louisville, Ill.

D. D. Cash, Midway, Ft. Worth, Tex.

G. F. Smothers, Albion, Ill.

J. H. Brown, Fairfield, Ill.

G. E. Lamphire, Oaklawn, Baltimore, Md.

J. Y. Fincher, Temple, Crisfield, Md.

J. A. Allen, Zion, Parksley, Va.

Dr. J. Dean Adcock, 5th Ave., St. Petersburg, Fla.

E. M. Skinner, Gibson, Tenn.

Paul Andrews, Jamesport, Mo.

C. R. Dowell, Laredo, Mo.

James L. Sullivan, Clinton, Miss.

we mourn his departure but rejoice in his going to the Father.

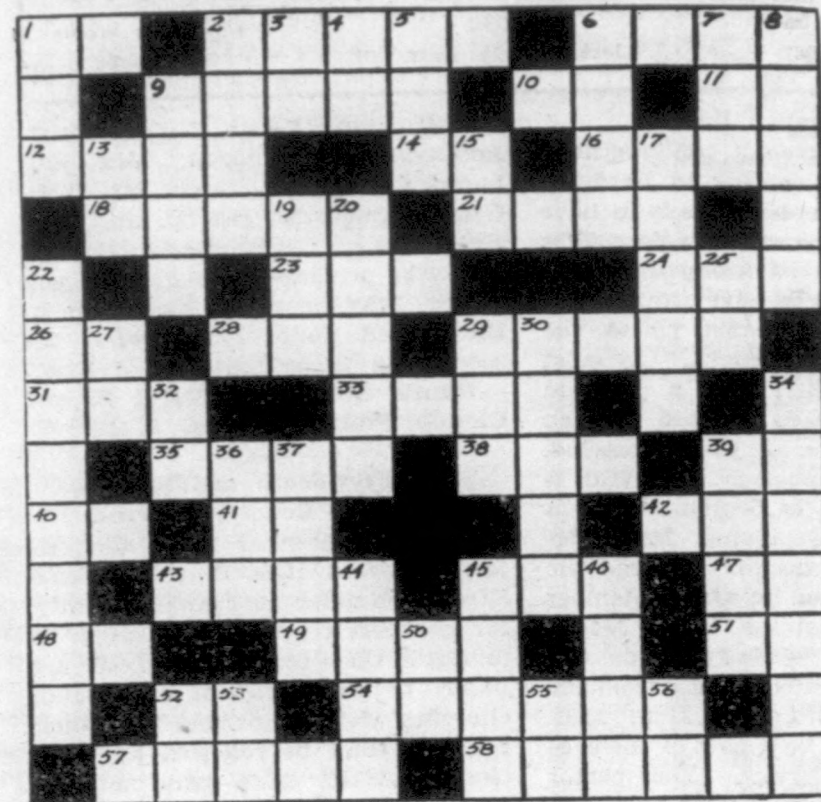
To the loved ones we express our deepest sympathy.

It is our desire that the clerk present a copy of this to both county papers and The Baptist Record for publication. We also desire that the clerk send a copy of the minutes to each of his children away from the county.

Adopted by Yalabusha county Baptist Association September 9, 1943.

T. T. GOOCH, Clerk

OUR CROSSWORD PUZZLE



"Therefore let us not sleep, as do others; but let us watch and be sober."
—I Thes. 5:6.

ACROSS

- 1 "not watch, I will come on thee . . . a thief," Rev. 3:3.
- 2 "let us watch and be . . ." I Thes. 5:6.
- 6 "Blessed is he . . . watcheth," Rev. 16:15.
- 9 "and . . . unto prayer," I Peter 4:7.
- 10 "Watch therefore, for . . . know neither the day," Matt. 25:13.
- 11 Egyptian sun god.
- 12 Den.
- 14 "But watch thou . . . all things," II Tim. 4:5.
- 16 Tribe of Anna, a prophetess, Luke 2:36.
- 18 "Behold, I . . . at the door," Rev. 3:20.
- 21 "Take . . . hold of instruction," Prov. 4:13.
- 23 " . . . and wast, and . . . to come," Rev. 11:17.
- 24 "if . . . of you lack wisdom," Jas. 1:5.
- 26 "that the light which is . . . thee be not darkness," Luke 11:35.
- 28 "Ponder . . . path of thy feet," Prov. 4:26.
- 29 "Have . . . in God," Mark 11:22.
- 31 Cause to move to the off side.
- 33 " . . . not the saying of the prophecy," Rev. 22:10.
- 35 "Be strong, and . . . yourselves like men," I Sam. 4:9.
- 38 "come with me, and find . . . unprepared," II Cor. 9:4.
- 39 Capital of Moab, Num. 21:15.
- 40 " . . . I am with you always," Matt. 28:20.
- 41 Railroad.
- 42 Period of time.
- 43 "folly, lest thou also be . . . unto him," Prov. 26:4.
- 45 "when all . . . shall speak well of you," Luke 6:26.
- 47 "Set a watch, O Lord, before . . . mouth," Ps. 141:3.
- 48 "Giving . . . offence in any thing," II Cor. 6:3.
- 49 Ancestor of Jesus, Luke 3:35.
- 51 Seventh note in scale.
- 52 " . . . watchful," Rev. 3:2.
- 54 "my son, be . . . in the grace," II Tim. 2:1.
- 57 "watching . . . at my gates," Prov. 8:34.
- 58 " . . . ye shall see, and shall not perceive," Matt. 13:14.

Our text is 9, 10, 18, 21, 26, 28, 29, 35, 38, 43, 45, 52 and 54 combined.

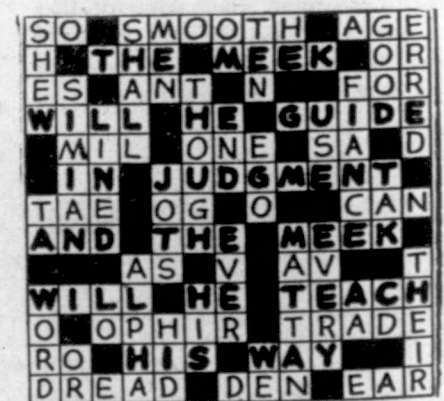
DOWN

- 1 "Keep thy heart with . . . diligence," Prov. 4:23.
- 2 Sarah (var.) Heb. 11:11.
- 3 Old Testament.
- 4 Before Christ.
- 5 Son of Benjamin, Gen. 46:21.

WATCHING

- 6 Afternoon socials.
- 7 "out of it . . . the issues of life," Prov. 4:23.
- 8 " . . . ye here, and watch," Matt. 26:38.
- 9 "could ye not watch . . . me one hour," Matt. 26:40.
- 13 "let us not sleep, . . . do others," I Thes. 5:6.
- 15 Newfoundland.
- 17 "the last . . . of that man is worse," Matt. 12:45.
- 19 Nahum.
- 20 Clothed (var.).
- 22 "Be sober, be . . ." I Peter 5:8.
- 25 Northeastern state.
- 27 Compass point.
- 29 Fairy.
- 30 "Neither pray I for these . . ." John 17:20.
- 32 Equal.
- 34 " . . . always with all power," Eph. 6:18.
- 36 Son of Hur, Ex. 31:2.
- 37 Gives uneasiness.
- 39 "underneath are the everlasting . . ." Deut. 33:27.
- 44 "my yoke is . . ." and my burden is light," Matt. 11:30.
- 45 " . . . Hill, Acts 17:22.
- 46 "See that . . . render evil for evil," I Thes. 5:15.
- 50 Lieutenant.
- 52 Bachelor of arts.
- 53 East Indies.
- 55 Digraph or diphthong.
- 56 Gill.

Answer to Last Week's Puzzle



In sending a list of half the families of Centerville church in Carroll county, Mrs. W. B. Duggins writes: "I am proud to get our members interested in The Baptist Record. I have been working with them quite a while."

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

PREPARED FOR VICTORY J. W. (BILL) MARSHALL

A few weeks ago a soldier returned to his Memphis home from Guadalcanal. His parents met him at the station at 10:15 Sunday morning. Immediately after the exchange of sacred greetings the mother said, "Son, let's hurry home. I cooked for you the best chicken dinner you ever tasted."

"But Mother," he said, "This is Sunday and it is almost time for church." "Why yes," replied his mother, "but I did not think you would want to go to church today. You have just returned from the battle front, you are tired, you will need a bath and rest, and I thought you would like to call in some of your friends for a visit, and to share the Sunday dinner."

"Mother," said the boy with deep feeling, "I had rather go to church, today, than any place in the world."

To church they went. The boy was moved deeply; mostly, because of what he did not find at the church. After the benediction he went quickly to greet the pastor.

His first words were, "Pastor, what is wrong? They have been telling us in Guadalcanal that all of the churches at home are filled with praying people, agonizing for the boys at the battle fronts, and praying for a spiritual victory which can produce and maintain the kind of a victory that is really worth dying for. The church is not full, and I have not heard any agonizing prayers for the dying and suffering soldier boys."

As the pastor turned away, he was heard to say with deep feeling, "O God, don't let the boys at Guadalcanal find out about it."

Are we prepared spiritually for an Allied victory? If a victory were announced, there would be several million drunken parties in celebration. Those of us left on the home front must not betray the boys who are paying so dearly for victory. There is a price which we must pay here at home, if we have a spiritual victory, which is absolutely necessary, if the Allied victory is to mean what it ought to mean. We must prepare ourselves now, spiritually, for the victory.—Baptist Standard.

—BR—

CHARLES ALLEN BRIDGES

Charles Allen Bridges, son of Mr. and Mrs. Luther Bridges of Star, Mississippi, Pearl community, passed away September 2.

We shall miss Charles Allen so much. He was one of the finest boys in our community. On Sunday he was always at the house of God for worship as well as Wednesday night for prayer meeting. He was kind to everyone. A smile is gone that we need so much to help cheer us along life's rugged way. A voice, so kind, so soft, so gentle is still that we loved to hear. But let us cheer up, take courage, look to God through both sunshine and rain. Our loss is Heaven's gain. Charles Allen has beheld the Saviour's face. He has no more pain, grief or anxious fear now. All is peace and happiness.

May we let his sweet smiles, kind voice, and beautiful life ever be a guiding star for us to Heaven.

To us all there comes a sunset, but to the Christian there comes eternal bliss forever more, just as the sunset of the sun brings Heavenly beauties.

From an aunt, who loved him dearly.

MRS. ULYSSES S. BRIDGES
Route 2, Star, Mississippi

—BR—

The Navilla church has recently closed a three week tent revival with James Algood assisting Pastor Robert Hughes. There were many visible results.

The Woman's Missionary Society of Macon has included the names of their boys in service on their prayer calendar.

DENOMINATIONAL CALENDAR September

Evangelism—Soul Winning.
Cooperative program.
Now Club Support.
Association Meetings.
Southern Baptist Theological Seminary.
W. M. U. Training School.
State Mission Week of Prayer.
Fall B. T. U. Study Course Month.
Promotion Day in the Sunday School.
Tithes and Offerings According to the Scriptures.

October

Evangelism.
Now Club.
Association Meetings.
Cooperative Program.
Student Join-the-Church Day.
Laymen's Day, Oct. 17.
Sunday School Training Courses.
Elect Your Nominating Committee.
Observe Annual Church Night of Stewardship.
Association Rallies, October 25-29.
State Mission Day in the Sunday School, Oct. 24.
Sunday School Study Course; Home Cooperation Week.
Tithes and Offerings According to the Scriptures.

THE GREATER SOURCE

When prayers are uttered
And deeds are done,
I can not look at me alone,
But Thee, Great God.

When battles are over
And honors are sought,
I can not say that I have fought,
But Thee, Great God.

When will has searched
And wisdom is found,
I can not say that I am sound,
But Thee, Great God.

When faith has responded
And Grace has moved,
I can not say that I am proved,
But Thee, Great God.

When black clouds are lifted,
And the sky is blue,
I can not say that I've pierced through,
But Thee, Great God.

When crosses are down
And wounds are cured,
I can not say that I've endured,
But Thee, Great God.

When sermons are preached,
And souls are won,
I can not say that I'm the one,
But Thee, Great God.

CLIFTON EARL COOPER,
Pastor Georgetown church

—BR—

Hollywood church, Quitman county, W. D. Wallace, former pastor and now pastor at Crawfordsville, Arkansas, assisted Pastor J. A. Kinsey in the revival meeting. There were 16 additions.

When FATIGUE causes HEADACHE

What could be more distressing than headache added to fatigue? Why endure it? Take Capudine. It relieves pain so quickly, comforts pain-wracked nerves so gently, you'll be delighted. Use only as directed. 10c, 30c, 60c.



CAPUDINE

NEWHEBRON CELEBRATES PASTOR'S TWENTY-FIFTH ANNIVERSARY

Sunday, September 5, the Newhebron Baptist Church celebrated the twenty-fifth anniversary of their pastor, B. E. Phillips. A. P. Smith, Jr., of Monticello, was master of ceremonies. In addition to an excellent musical program consisting of congregational singing and solos, addresses were delivered by C. E. Lee, charter member; A. L. Goodrich, editor of The Baptist Record, Fred M. Bush, J. R. Buckley, Rev. D. O. Horne, Monticello pastor, and Dr. D. M. Nelson, president, Mississippi College.

The pastor was honored by the presentation of a gift of two hundred and fifty-five dollars, two hundred and fifty of this amount from the members of his own congregation and five dollars from the members of the Newhebron Methodist Church. (This makes Bro. Phillips a \$10 (not \$1) a year man.—Editor.)

—BR—

Dr. Norman W. Cox writes that the meeting of the Lauderdale County Association will have session during Thursday, October 7, only. The meetings will continue through the morning, afternoon and into the evening of that day.

—BR—

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
New Albany First	458	130
Jackson First	804	239
Calvary Jackson	822	208
Parkway	391	145
Louisville First	297	43
Ackerman	110	26
Crysal Springs	359	127
New Fellowship (Jasper)	58	
Mantee	121	
Olive Branch	74	54
Wallerville	87	77
Enon (Panola)	44	58
Bethlehem (Jones)	79	74
Cross Roads (Webster)	93	
September 5, 1943		
Olive Branch	67	55
Cross Roads (Webster)	90	

—BR—

Clarence Palmer, pastor at Slayden, writes that his father, George Palmer, who had been a member of one church for 56 years, passed away on September 7. He was 78 years old.

Do FALSE TEETH

ROCK, SLIDE OR SLIP

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooeey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

U. S. APPROVED—

PULLORUM

TESTED BABY CHICKS

Thousands of Chicks ready for immediate Shipment. 14 Popular Breeds—

SEXED AND UNSEXED

Get our latest Price List and Information about Mississippi's Largest Hatchery.

J. P. Clayton, Manager
MISSISSIPPI HATCHERIES

Department B

JACKSON

MISSISSIPPI

Answers To Know Your Bible

Feature on Page Twelve.

1. (King Saul and his home): According to I Samuel 10:26, his home was in Gibeah, which was his birthplace. It was located north of Jerusalem, and about three miles from the city, the ancient site of Gibeah is now known as Tell-el-Ful, which literally means "The Hill of Beans."

2. (Garden of Gethsemane): Located on the western slope of Jerusalem, just across the brook Kidron. Gethsemane is generally interpreted "oil press" because of the ancient olive trees.

3. (House of Chloe): One commentator states that the House of Chloe was either in Corinth or Ephesus, and that she was a local business woman with salesmen traveling between the two cities named above.

4. (Ancient town sites): According to Bible interpreters and commentators, the word "strength" in the original Hebrew meant "tell"; and "tell" means a mound forming the site of a city. These "tells" or mounds (cities of strength) in the passage from Joshua 11:13, could be interpreted "stood on their tells" or mounds which had been town sites since very ancient times.

HE KNOWS

Why do I suffer loss? I do not know,
I only know my Father wills it so;
My path I do not comprehend,
But this I know, 'twas wisely planned.

This life is mine that I may use
His gifts bestowed, as He may choose;
And if some boon He doth recall,
I know to Him belongeth all.

His child I am, and I can trust
His grace, and know that He is just;
Within His will I safely rest,
Assured for me He does the best.

ERNEST O. SELLERS,
Baptist Bible Institute,
New Orleans, Louisiana.

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching: boils, rash, teffer, pimples, cuts, bruises etc. 35c.

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"MAGNIFY THE CHURCH PROGRAM"

(Continued from Page One)

those who would use their telephones, asking them to contact them by telephone and invite them to attend the services of the church. The third week a letter and list of names was sent to those who were to write cards, asking them to write a post card to each of their group, inviting them to the services. The fourth week, a letter and list of names was sent to those who were to do visiting, with the request that they make contact by visitation during the week each one whose name was on their group. The group of visitors was of necessity larger than either of the others because of the time and effort it takes to properly visit. This ended the first month. The second was a repetition of the first except the workers were given a different group to contact during the second month.

The next feature was an attendance record card prepared by the committee to take the record of those attending the worship services on Sunday. This attendance card is similar to that used in Sunday school and B. T. U., having on it a place for date, name and address of the individual, church membership, B. T. U., evening worship, W. M. U., Brotherhood, prayer meeting, Sunday school and morning worship. These items were listed in the given order, since the record was taken but once a week and for the whole week; we would begin each time with the B. T. U. service of the previous week and follow through to the morning service. Record was made at the evening service for those not seen present at the morning service. These cards were placed in the back of the pews, with pencils, to be used if necessary. There was also a place on the card for visitors. This record can be taken within two minutes, and then the cards placed in the offering plates, along with the offering.

The next feature was provision made for three-minute speakers, in connection with each of the preaching services. The steering committee made up a list of subjects bearing on the subject of magnifying the church, and assigned these to a deacon, layman, who was to speak at a given time on the subject assigned him, at one of the preaching services.

The next feature. A group of five secretaries was to handle the detail work of the program. A file of the membership was made up in post card form, addressed and ready for mailing. On back of the card was space to check the two month record, from the record cards made each Sunday. This provided a complete record of the attendance of every member for this program period. These cards were divided equally among the members of the committee in alphabetical order. Each committeeman was to check his section of the roll each week by the attendance cards from the previous Sunday. At the close of the period the cards were mailed to the membership.

Results. Increased attendance in all organizations, additions, increased contributions and a fine fellowship among the people. We heartily commend it to any church in need of awakening to larger, more fruitful endeavors.

CHINA AND HER PEOPLE

(Continued from Page One)

numberless literary allusions. To get a working knowledge of this wen-li required a period of study of about twenty years, which was within the reach of a very small number. When this is known, it is not strange that so few could read, but that twenty million could. Not so strange as that ten million young men in America are being kept out of the army because they cannot read and write.

At the time of the establishment of the republic there was no public school system in China. The wealthy provided tutors for their sons. In villages the people clubbed together and employed a teacher for their sons, but no provision was made for the girls.

While such inadequate educational privileges prevailed, yet no people place a higher value on learning than do the Chinese, as is shown in the way in which they grade their people. The scholar stands at the apex of society, no matter how poor is his family. The people are graded according to their vocation. At the top is the teacher, which includes all scholars, and all below look up to him. Second in the grade is the farmer because he grows the food the teacher eats. Third is the artisan, because he builds the house the teacher lives in. An apology is given for placing the merchant so low in the grade, but it is charged that he buys at a low price and sells to the teacher at a high price. At the bottom is the soldier, for at the time this grade was made all soldiers came from the lower classes, but this is not true today.

The first real reform in the language was made by the Christian missionary, who printed the Bible and tracts in the spoken language of the people, using the Chinese character in its original meaning; and it was given to a Southern Baptist missionary, Mrs. Henrietta Hall Shuck, to open the first girls' school in China.

The credit for the reform which absolutely changed the educational system belongs to Dr. Hu Suh, a graduate of Columbia University, America, and a professor in the National University, Peking. He was led to see that the hope of China was to give the people the printed page in the spoken language of the common people. He demonstrated that this could be done by the use of two thousand characters, instead of the forty thousand used in the wen-li. His efforts resulted in papers and magazines all over China being printed in this simple language, and the adoption of an educational system for both boys and girls, and today there are millions able to read, who could not have been under the system of the sages.

In this educational reform Dr. Hu Suh has influenced the lives of more people than has any living man.

—BR—

GLORIOUS GOOD NEWS

(Continued from Page One)

ish the job. Let's keep up our debt payments till the last dollar is paid. Let's get out of debt and stay out of debt.

If you are not helping, ask your pastor for a membership card in the Hundred Thousand Club and join to-

DR. TRUETT PREACHED THOUGH HE WAS NOT AT RIDGECREST

(Continued from Page One)

circumscribed, but an Omnipotent God.

We could not but think of the time when the mountains would miss their matchless son. We were encouraged in the confidence that his voice will echo in their coves and his influence permeate their fastnesses long after he ceases to visit them in person. He towers higher than these mountains and is more majestic. It took an absence on his part for us to properly and more fully appraise his worth.

We were one in our thanks to Dr. T. L. Holcomb, Executive Secretary, and Mr. J. N. Barnette, acting manager of Ridgecrest, for their immeasurable service to Southern Baptists in giving us the benefit of such varied, inclusive and choice programs at Ridgecrest—the Mecca of Southern Baptists.

day (\$1.00 a month) or give the equivalent of a membership so you can rejoice in helping your denomination be entirely

DEBT-FREE IN '43—COUNT ON ME.

—BR—

New Albany church has joined the churches that have given \$1,000 to B. M. C. endowment.

RELIGION'S ROLE AT FRONT IS VITAL, CHAPLAIN REPORTS

Camp McCain, Miss., Sept. 10—Religion played a tremendous role in the morale of American soldiers who took Guadalcanal—and during one hectic week 714 religious services were conducted in the fighting zone, Chaplain (Maj.) Alvie L. McKnight, army officer, who recently returned from five months' front line duty in the Solomons as an assistant division chaplain, told Eighth Infantry chaplains here yesterday. He said that during March alone, 18,000 fighting men attended the services.

Emphasis of his talk centered on the axiom that a chaplain "must be one of the men"—a situation proved by his own action in often exposing himself to enemy fire in order to carry out his spiritual duties.—Press-Scimitar.

—BR—

Man in restaurant: "Are you the girl who took my order?" asked the impatient gentleman in the cafe.

"Yes, sir," replied the waitress politely.

"Well, I declare," said the man, "you don't look a day older."

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